AN

Handful of Gleanings

Out of the

BOOK

OF

EXODUS.

Probable Solution of ſome of the mainеſt Scruples, and Explanation of the hardeſt Places in that BOOK.

Scarcely given by any heretofore.

By JOHN LIGHTFOOT, *Staffordienſis, Miniſter of the Goſpel at* St. Bartholmew Exchange, *London.*

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EXODUS

OR THE

BOOK

OF

HISTORY

TO

My Deare, Loving, and deservedly esteemed Friends, the Inhabitants of *Bartholmew Exchange*, *LONDON*,

Truth and Peace, Grace and Glory.

I *Must ever mention both in private to God, and in publick to the World, the love and favour which I have received from your Congregation, how when I was unknown, ye owned me, when a stranger, ye tooke me in, when exiled from mine own, ye made me yours; and that not onely with extraordinary readinesse, when we first did meet, but with constant and continued tendernesse since our meeting: I shall ever strive to the utmost of my desires, and indeavours, to make acknowledgement of such receits, and what I shall fail of in those, to make them up in prayers, and thanks. This present mite that is tendered to you, accept as pledge and earnest of all these, the value of it is as small as the volume; but what it wants of worth and Learning, conceive to be supplyed with observance and gratitude. The multitude of Expositions upon this Booke*

of Exodus, *hath made this of mine so very little; for to set down what they have done before, were an idle labour, and to find out something that they had not set downe, was a labour as difficult; what I have done here in this kinde, I referre to the Reader; although I my selfe be setled and satisfyed in the most of them, yet shall I not put them upon the beliefe of any, further than their due examination, and strength of reason shall make their way.*

Novemb. 28. 1643.

From my House in the upper end of Moore-Lane.

Yours, ever ready to observe and serve you in the Lord,

F. L.

AN

AN Handful of Gleanings OUT OF THE BOOK OF EXODUS.

SECT. I.

Israel afflicted in Ægypt about 120. *yeares.*

FROM the giving of the promise to *Abraham*, *Gen.*12. to the deliverance out of Ægypt, and the giving of the Law, were 430 yeares, *Exod.*12.40.*Gal.*1.17.

This summe of yeares divided it selfe into two equall parts, for half of it was spent before their going into Ægypt, and half of it in their being there. Two hundred and fifteene yeares were taken up before they went into Ægypt, thus: From the promise given to *Abraham*, to the birth of *Isaac*, five and twenty yeares; compare *Cen.* 12. 4. with *Gen.*21.5. From the birth of *Isaac* to the birth of *Jacob*, threescore, *Gen.*25-

26. From

26. From thence to their going down into Ægypt a hundred and thirty, *Gen.* 27.9. The other two hundred and fifteene years they ſpent in Ægypt, namely ninety four, before the death of *Levi*, the longeſt liver of all the twelve Tribes, and a hundred twenty one betwixt his death and their deliverance.

For *Levi* and *Joſeph* were both born in the ſeven years of *Jacobs* ſecond apprentiſhip, Gen. 29. & 30. *Levi* in the fourth, and *Joſeph* in the ſeventh, ſo that there were three yeares betweene them: Now *Joſeph* when his Father and brethren came downe into Ægypt, was nine and thirty yeares old. Compare *Gen.* 41. 46. 51. and 45. 6. And then was *Levi* forty three. *And Levi lived an hundred thirty and ſeven yeares*, *Exod.* 6. 16. out of which thoſe forty three being deducted which he had ſpent before their comming downe into Ægypt, it appeareth they were in Ægypt ninety foure yeares before his death: And thoſe ninety foure being deducted out of the two hundred and fifteene, which they ſpent in that land, it appeareth alſo that a hundred twenty one yeares paſſed betwixt his death and their delivery, and till his death they felt no affliction, *Exod.* 1. 6, 7, 8.

SECT. II.

The 88. *&* 89. *Pſalms, penned in the time of this affliction.*

THeſe two Pſalmes, are the oldeſt peeces of writing that the world hath to ſhew, for they were penned many yeares before the birth of *Moſes*, by two men that felt and groaned under this bondage and affliction of Ægypt, *Heman* and *Ethan*, two Sonnes of *Zerah*, 1 *Chron.* 2. 6. In *Pſalm* 88. *Heman* deploreth the diſtreſſe and miſery of *Iſrael* in Egypt in moſt paſſionate meaſures; and therefore titles his Elegie, *Gnal Mahalath Leannoth*, *concerning ſickneſſe by affliction*, and accordingly he and his brethren are called the Sonnes of *Mahol*, 1 *King* 4. 31. In *Pſal.* 89. *Ethan* from the promiſe, *Gen.* 15. ſings joyfully their deliverance that the raging of the Red Sea ſhould be ruled, *verſ.* 9. and *Rahab* or Ægypt ſhould be broken in pieces, *verſ.* 10. and that the people ſhould heare the joyfull ſound of the Law, *verſ* 15.

Object. But *David* is named frequently in the Pſalm, who was not born of many hundreds of yeers aftar *Ethan* was dead.

Anſw.

Answ. 1. This might be done Prophetically, as *Samuel* is thought to be named by *Moses Psal.* 99.6. for that Psalm according to a rule of the Hebrews, is held to have beene made by him. 2. It will be found in Scripuure, that when some holy men indued with the Spirit of God, have left pieces of writings behind them, indited by the Spirit, others that have lived in after times, indued with the same gift of Prophecy, have taken those ancient pieces in hand, and have flourished upon them, as present, past, or future occasions did require. To this purpose, compare *Psal.* 18. & 1 *Sam.* 22. *Obadiah*, & *Jer.* 49. 14. & 1 *Chron.* 16. & *Psal.* 96. & 105. & 2 *Pet.* 2. and the Epistle of St. *Jude*. So this piece of *Ethan* being of incomparable antiquity, and singng of the delivery from *Ægypt* in after times, that it might be made fit to be sung in the Temple, it is taken in hand by some divine pen-man, and that ground-work of his, is wrought upon, and his Song set to an higher key; namely, that whereas he treated onely of the bodily deliverance from Ægypt, it is wound up so high as to reach the Spiritual delivery by Christ, and therefore *David* is so often named from whence he should come.

SECT. III.

The words of the Hebrew Midwives, not a lye, but a glorious confession of their faith.

THEY were Hebrew Midwives, but Ægyptian Women. For *Pharaoh* that in an ungodly Counsell had devised and concluded upon all wayes, whereby to keepe the Israelites under, would not in such a designe as this, use Israelitish women, who he knew were parties in the cause against him; but he intrusteth it with women of his owne Nation. They are named for their honour, as *Mark*, 14.9. that whersoever the Gospel or the Doctrine of Salvation should be preached, this faith and fact of theirs should be published in memoriall of them.

The Midwives said unto *Pharaoh*, *Because the Hebrew women are not as the Ægyptian women, for they are lively*, &c. These words of theirs, proceeded from the same faith, from whence had proceeded their work of charity, the childrens preservation. And so farr are they from being a lye, that they are so glorious a confession of their

their faith in God, that we find not many that have gone beyond it. And the things they ſpake of, ſo farre from falſe, that they were moſt admirably and miraculouſly true and really done. They ſaw in very deede the immediate hand and helpe of God, plainely and really ſhewed to the Hebrew women in their labour; and that whereas other women naturally in that caſe are weake, fainting, and long in paine, theſe were ſtrong, lively, and ſoone delivered. For as the ſtrength of the promiſe ſhewed it ſelfe in the Males of *Iſrael*, in that, the more they were preſſed under ſervitude, & afflicted, the more were they able for generation, *verſ.* 2. *Act.* 7. 17. So did the ſtrength of the Promiſe ſhew it ſelfe upon the women, in that they were delivered of their children with a ſupernatural and extraordinary eaſe & quickneſs: Therfore the Midwives boldly ſtand out to *Pharaoh*, to the venture of a Martyrdom, and plainly tell him, that ſince they were not in travel as other women, bnt lively, and ſtrong, and had ſoon done, it could be nothing but the immediate hand of God with them, which hand they reſolved they will not oppoſe for all his command, leſt they ſhould be found to fight againſt God. For this confeſſion ſo reſolutely & gloriouſly made before *Pharaoh*, and for their fact anſwerable; *God made them houſes, becauſe they feared him*, *verſ.* 21. that is, married them into the Congregation of *Iſrael*, and built up Iſraelitiſh Families by them.

SECT. IV.

Moſes his birth, ſupernatural, Exod. 2. 2.

MOSES was borne when his mother by the courſe of nature was paſt child-bearing: For if *Levi* begat *Jochebed* at an hundred yeers old, which is hardly to be conceived, as *Gen.* 17. 17. yet is *Jochebed* within two of fourſcore when ſhe bare *Moſes*. But it was more then probable that ſhe was borne long before *Levi* was an hundred, unleſſe we will have *Levi* to be above halfe a hundred yeares childleſſe, betwixt the birth of *Merari* and *Jochebed*: And thus the birth of *Moſes* was one degree more miraculous, then the miraculous and ſupernaturall birth of the other children of the Hebrew Women, and ſo was his brother *Aarons* not much leſſe wondrous.

drous. She then having a goodly child, at so great an age, saw the special hand of God in it, and therefore labours his preservation against *Pharaobs* decree: for by Faith she knew he would be preserved for some speciall instrument of Gods glory, but the manner of his preservation she knew not yet.

SECT. V.

Our Saviours allegation of Exod.3.6. in Luk.20.37. cleared.

MOSES in *Midian*, under the retiredness of a Pastoral life, giveth himselfe unto contemplation of divine things; in one of those raptures, God himself appeareth visibly to him indeed; and that in a flaming fire, now he is about to perform the promise, as he appeared to *Abraham* when he made it: *and it came to passe, when the Sun went down, and it was dark, behold a smoaking furnace, and a burning Lampe that passed between those peeces. In the same day the Lord made a Covenant with Abraham, Gen.* 15.17,18.

The words which Christ here useth to *Moses* in the bush, he urgeth againe to the Jewes, whereby to evince the Resurrection, *Luke* 20. 37. *And that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, the God of Isaac, and the God of Jacob, for he is not a God of the dead but of the living*: which words indeed doe inferre the resurrection as they lie in themselves, but farre more clearly, if they be laid to, and compared with the Jewes own doctrine and position.

*Kabbi Simeon Ben Jochai saith, the holy blessed God nameth not his name on the righteous in their life, but after their death, as it is said, to the Saints that are in the earth, Psal.*16.3. *When are they Saints? when they are laid in the earth: For all the dayes that they live, the holy blessed God joyneth not his name to them: And why? because the holy blessed God trusteth them, not that evill affections will not make them to erre; but when they be dead, the holy blessed God nameth his name upon them: But behold we find that he nameth his name on Isaac the righteous whilst he liveth, for so he saith to Iacob, I am the Lord God of Abraham thy father, and the God of Isaac. Rabbi Barachiah, and our Doctors:*

our Doctors say, He saw his dust, as it was gathered upon the Altar, and Rabbi Barachiah saith, since he was blind of his eyes, he is reputed as dead, because he was shut up in the midst of the house. Rabbi Tanch. in Gen.28. Rabbi Menahem in Exod.3.

SECT. VI.

The power of Miracles, Habbak. 3. 2. & Acts 19.2. *explained.*

THe gift of Prophecie or Foretelling things to come had beene in the Church since the fall of *Adam*, and now are Miracles added because of unbeliefe: For observe that when *Moses* saith, *Behold they will not beleeve*, the Lord immediatly answer, What is that in thine hand? This double facultie being given here to *Moses* the first Prophet of the Church of *Israel*, it also descended to a succession of Prophets in that Congregation from time to time. But with this excellent gift it was also given *Moses* himself to know, and so likewise them that did succeed, that they had this double power not from themselves, but from another: *Moses* his stammering tongue taught himselfe and them so much for Prophecie, and his leprous hand taught so much for Miracles. This succession of Prophets began from *Samuel* and ended in the death of *Christ*, *Acts* 3.24. Not that there were not Prophets betwixt *Moses* and *Samuel*, but because they were not expressed by name, as also because vision in that space of time was exceeding rare, 1 *Sam.*3.1.

Now from the beginning of the rule of *Samuel* to the beginning of the captivitie in *Babel*, were four hundred & ninetie years; and from the end of that captivitie to the end of Christs life upon earth, were foure hundred and ninetie years more. The seventie years of captivitie between, which were the seventh part of either of these two Numbers, that lay on either side, are called by *Habbakkuk*, *The middest of yeares*, namely from the beginning of Prophecie in *Samuel* to the sealing of Prophecy in the death of Christ. *Revive thy work in the midst of the yeares, in the midst of the yeares make known.* Then was it justly to be feared that the spirit of prophecy would quite have ceased from *Israel* when they were captived among the heathen. This made the Prophet to pray so earnestly, that God would preserve alive, or *revive* his *work* of *Miracles* in the middest of yeares, and in those times of captivitie, that

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he would make known things to come by that gift of prophecy. And he was heard in what he prayed for, and his ſupplication took effect, in the moſt Prophetick and powerful Spirit of *Daniel*.

The Jews had an old maxim, *that after the death of Zacharie, Malachi and thoſe laſt Prophets, the Spirit of God departed from Iſrael and went up.* So that from thence forward, prediction of future things and working of miracles were rarities among them. To this aimed the anſwer of thoſe holy ones, *Acts* 19.2. *we have not ſo much as heard whether there be any holy Ghoſt.* Not that they doubted of ſuch a perſon in the Trinitie, but that whereas they had learned in their Schools, that the holy Ghoſt departed away after the death of *Malachi*, they had never yet heard, whether he was reſtored againe in his gifts of prophecy and Miracles till now or no.

SECT. VII.

The two firſt Miracles, Exod. 4.

1. THe turning of *Moſes* rod into a Serpent, did utterly diſclaime any power of the Devill in theſe wonders which he was to work, which power onely the Magicians wrought by: For as a Serpent was the fitteſt Embleme of the Devil, as *Gen.*3. and *Revel.*12.9. So was it a ſigne that *Moſes* did not theſe Miracles by the power of the Devill, but had a power over and beyond him, when he can thus deal with the Serpent at his pleaſure, as to make his rod a Serpent, and the Serpent a rod as hee ſeeth good.

Yet is it worth the obſerving, that he is commanded to *take it by the tail*, *verſ.* 9. for to meddle with the Serpents head belonged not to *Moſes*, but to Chriſt that ſpake to him out of the buſh, as *Gen.*3.15.

His rod at *Sinai* is ſaid to be turned into *Nahaſh*, a common and ordinary Snake or Serpent; but when he caſts it downe before *Pharaoh*, it becometh *Tannin*, *Chap.*7.10. a Serpent of the greateſt dimenſions, belike a Crocodile, which beaſt the Egyptians adored, and to whoſe jawes they had expoſed the poor Hebrew Infants in the River.

2. His leprous hand diſclaimed alſo any power of *Moſes* his owne in theſe wonders which he wrought, for it was not poſſible that ſo great things ſhould be done by that impure and uncleane hand, but by a greater.

3. Both of theſe Miracles which were the firſt that were done by any Prophet in the world, did more ſpecially refer to the Miracles of that great Prophet that ſhould come into the world, by whoſe power theſe Miracles were done by *Moſes* at this time. For as it belonged to him onely to caſt out the power of the Devil out of the Soule, and to heal the Soule of the Leproſie of ſin; ſo was it reſerved for him firſt, to caſt out the Devil out of the body, and to heale the leproſie of the body. For though the Prophets from *Moſes* to Chriſt had the giſt of doing Miracles, and performed wonders many of them in an high degree, yet could never any of them or any other caſt out a Devil or heale a Leper till the great Prophet came. *Eliſha* indeed directed *Naaman* how he ſhould be healed, but he neither touched him nor came out to him at all, that he might ſhew that it was not his power, but ſuch cures were reſerved for Chriſt to come.

SECT. VIII.

Moſes in danger of death, becauſe of diſtruſt. Exod. 4. 24.

THE fault of *Moſes* that brought him into this danger, was not the uncircumciſion of his Sonne, as it is commonly held, for that had beene diſpenſable withall in him, as it was with thouſands afterwards of the Iſraelites in the wilderneſſe, but his fault was grievous diffidence and diſtruſt. For this is that that makes him ſo much ſo off, and ſo earneſtly to decline ſo glorious and honourable a meſſage as the Lord would ſend him on, and this was that that brought him into this danger of death, when he was even going on this meſſage. Obſerve therefore his evaſions, and how they found exceeding hollow and empty of beliefe. Firſt, *Who am I that I ſhould go to Pharaoh?* cap 3.11. This the Lord anſwereth, I will be with thee, and this my appearing to thee may be an undoubted token to thee that I have ſent thee, *verſe.* 12. Secondly, *But who ſhall I ſay hath ſent me?* for forty yeares agoe, they refuſed me, ſaying, *who made thee a Prince and a Ruler over us?* cap. 4.1. This ſcruple the Lord removeth by giving him the power of miracles.

Thirdly, But I am not eloquent, neither heretofore, nor ſince thou haſt ſpoken to me, for though I may work miracles upon others, yet is not this wrought upon my ſelfe, that I ſpeake any whit better then I did before. This receiveth this anſwer, *I will be with thy mouth*, verſe 10.11.12. Fourthly,

Fourthly, *But I pray thee ſend by that hand that thou wilt ſend or ſtretch out*, verſ. 13. for thou ſaideſt to me *I will ſtretch out mine hand*, and ſmite Ægypt, &c. Chap. 3. 20. Now therefore I pray thee ſtretch out this hand of thine, for the hand of man is not able to performe it. At this the Lords anger was kindled againſt him, and that deſervedly. For in this he denyed the myſtery of the redemption which was to be wrought by a man, the God-head going along with him.

Now it is time for *Moſes* to ſet for *Ægypt* when he ſeeth God angry at his excuſing: he doth ſo, but he taketh his diffidence along with him, in that he taketh his wife and children with him. One would think that had beene a ſpeciall piece of charity, but it being looked into, will prove a ſpecial piece of diſtruſt.

For when God appeareth to him, at the very firſt, he giveth him aſſurance of the peoples delivery, and that they ſhould come in their journeyes to that very place, *When thou haſt brought the people forth out of Ægypt ye ſhall ſerve God upon this mountaine.* Chap. 3. 12.

Now if *Moſes* had believed certainly this promiſe, and that undoubtely he and the people ſhould come thither, he would never have taken wife and children with him to trouble them and himſelfe in ſo long a journey, and in ſo earneſt a buſineſſe, but would have left them ſtill with *Jethro*, till he and *Iſrael* ſhould march up to them. But this he feared, that this his journey would be to no effect, that *Iſrael* would accept of none, & therefore ſhould obtaine no delivery, that this meſſage would produce nothing, unleſſe danger to himſelfe; and that while he ſpake of delivering others, he might incur bondage himſelf, ſo that if he left wife and children behind him, it was odds he ſhould never ſee them againe. And therefore to make ſure work he will take them with him, and for this his diſtruſt the Lord meets him, and ſeeks to kill him.

Nor was this diſtruſt and diffidence little or ſmall in him, but if the circumſtances be conſidered, it will appeare to be very great, and his want of faith exceeding much.

Zipporah his wife was now lying in childbed, a weake woman but lately delivered, and therefore far unfit for ſo long a journey, and the new-borne childe as unfit, if not unfitter then ſhee: and yet Mother and child in this weake caſe, muſt travell to the hazzard of both their lives, for he durſt not leave them behind him for feare he and they ſhould never meete againe: For this it is that *Zippo-*

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rah twice called him a blondy husband: before the childs circumciſion, and after: before, becauſe he had hazzarded both their lives in bringing them forth, both of them being in their blouth and blood: and after, becauſe ſhe through him was put to circumciſe the child, which bloodineſs a tender mother muſt needes abhor: and for this alſo is the word *circumciſions* in the plurall number, *verſ.* 26. *A bloody husband* Lemuloth, *becauſe of the circumciſions.*

SECT. IX.

Zipporah but very lately delivered of her child.

THat *Zipporah* was ſo lately delivered of child, is plaine by obſerving theſe things.

Firſt, that *Jethro* her Father was circumciſed both he and his houſhold, for he was a *Midianite*, a Sonne of *Abraham*, by *Keturah*, and all *Abrahams* children after the fleſh were circumciſed, and that not by uſurpation or unwarrantable imitation, but by the bond and tye of the inſtitution: therefore though *Moſes* had been abſent never ſo long, or never ſo farre off, yet would *Jethro* have taken care of the childs circumciſion on the eight day: but now the child may not ſtay, till he be eight dayes old, & whole againe upon his circumciſion, but muſt travell young and uncircumciſed as he is.

Secondly, obſerve the childs name, which was uſually given at Circumciſion, and if the child were older then we ſpeake of, then had he beene ſo long without a name, or had had another name then *Eliezer*.

Thirdly, he called his name *Eliezer*, *for the God of my fathers, ſaid he, hath been mine helpe and delivered me from the ſword of Pharaoh*, Chap. 18.4. Now *Moſes* was not ſecure of *Pharaohs* ſword till juſt at his ſetting for *Egypt*. For after he came from *Horeb* into *Midian* again, the Lord tells him that all thoſe are dead which ſought his life, *verſ.* 19. This doth aggravate his diffidence the more. Who though he had ſeen ſuch wonders at *Horeb*, & heard of other wonders done for him by God in *Egypt*, in cutting off his enimies there, yet durſt he not truſt the promiſe of God for his returning to his wife and children, but will take them along

along with him. For this God brings him into danger of his life visibly, which *Zipporah* poore woman thought to have been for the uncircumcision of her Sonne, therefore she taketh and circumciseth him: but *Moses* being conscious of his owne infidelity or distrust, in this so great a danger, rubbeth up his faith againe, and the perill refineth it as silver, so that now he betaketh himselfe wholly to God, by confidence in the promise, and to expresse this his faith, he calleth his Sonne when the mother had circumcised him, *Eliezer*, *God is mine helper*; so that I shall escape danger from *Pharaoh* and the *Ægyptians* in this mine errand: And the Lord saw his faith, let him goe.

SECT. X.

Of the name Jehovah, *and how it was unknown to the Fathers*, Exod. 6. 3.

THis is the uncommunicable name of God, not given at any time unto the Creature, *Esay* 42. 8.

This name in its sound and letters was known unto the Fathers, yea even in its signification. *Abraham* calls mount *Moriah*, *Jehovah Jireh*, Gen. 22. 14.

Isaac called upon the name of *Jehovah*, Chap. 26. 25. And *Jacob* saith; *Jehovah* thy God hath brought it to me, *Chap.* 27. 20.

Th ename *Jehovah* signifieth three things,

First, Gods eternall being in himselfe, without dependence or mixture upon, or with any other thing. For his being undependent, it is rendred, *the first, and the last, and which is, and which was, and which is to come.*

For his being without mixture, or composition, it is said here, שמי יהוה לא נודעתי: Not, *By my name* Jehovah *was I known*, Nor, *My name* Jehovah *was knowne*: But, *My name* Jehovah, *I was knowne*, to shew that God and his name are not two things, united by composition, but one and the same thing.

Secondly, *Jehovah* betokeneth Gods giving of being to the Creature. To this purpose, it is observeable, that God is never called *Jehovah*, till all the Creation be perfected, and every thing have received its being, *Gen.* 2. 4.

So in all the speeches that passe betweene *Job* and his friends God is never called *Jehovah* but once, where mention is made of

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the Creatures receiving their being, *Iob* 12. 10.

Thirdly, *Jehovah* signifieth the faithfullneſſe of God in his promiſe, and in this ſenſe it is rendred, *Amen, true and faithful.* In this ſenſe it is ſet after ſo many commands, Thou ſhalt, or thou ſhalt not do thus and thus; *I am Jehovah.*

And in all theſe ſignifications, it is juſtly prefixed before all the Commandements, *Exod.*20. I am *Jehovah* thy God.

As this name is not communicable to any Creature, but onely appropriate to the God-head, ſo it is ſeverally given to every perſon in the Trinitie.

Firſt, to the Father, *Pſal.*110. 1. For he is the fountaine of being in himſelfe.

Secondly, to the Sonne, *Ier.*23.6. For he is the giver of being to the Creature.

Thirdly, to the Holy Ghoſt: compare *Eſay* 6. 8.9.10. with *Act.*28.25.26. For he is the Spirit of Truth, and giver of being to the promiſe.

The name *Jehovah,* and the ſignificancy of it to the utmoſt, did the holy Fathers know before *Moſes.* But they ſaw not experience of the laſt ſignification named, namely the faithfullneſſe of God in his promiſe made to *Abraham* concerning his delivery of his ſeed from bondage, and bringing them into a land flowing with milke and honey: God gave them the promiſe by the name of *El Shaddai, God Omnipotent*: and they relyed upon his omnipotency, becauſe he that promiſed was able to performe: but they beheld it a far of, and taſted not of my performance of it, but now will I ſhew my ſelf *Jehovah*, faithfull to bring to paſſe and accompliſh what I promiſed.

SECT. XI.

Putiel, Exod. 6.25.

MAny, and the moſt of them farr fetcht, notations are given upon this name: and when all is ſaid of it that can be ſaid, the laſt reſolution lyeth but in a conjecture, and then may we gueſs as well as others.

Eliezer marryed his wife in *Ægypt*, and of the *Ægyptian Idiom* doth this name of her Father ſeeme as probable to ſound as of any other.

Now

Now among the Ægyptian names or titles, theſe two things may be obſerved.

Firſt, That among them, Gentry, Nobility, and Royalty, ſeeme to have beene denoted and diſtinguiſhed by theſe increaſing Syllables, *Phar*, *Phara*, *and Phara-oh*. The Gentry by *Phar*, as *Poti-phar* a Captain, *Gen.*41.45. The Nobility by *Phara*, as *Poti-phara*, a Prince, *Gen.*41.45. And Majeſty by *Phara-oh*, the common name of all their Kings.

There was another title of dignity given to the Governor of the *Jews* in *Alexandria* in that Land, in after times, namely, *Alabarcha*, as is to be ſeene in *Joſephus*: which though he and others would derive from Αλς, *Salt*, yet ſince we are yet to ſeeke for the latter part of the word, it may as probably be conceived to be compounded of the Article *Al*, ſo common in the Arabick tongue, and *Abrech* which hath relation to dignity and honor, *Exod.*41.43.

Secondly, The *Ægyptians* delighted to affix or joyne to their names and titles, the word *Poti*, or *Puti*, whether in memoriall of their Uncle *Put*, *Gen.*10.6. or in reverence of ſome Deity of that name, or for what elſe is not ſo eaſily reſolved, as it may be conceived they did the thing, by the names forecited, *Potiphar*, and *Potipharah*, and of the ſame nature ſeemeth to be *Puti-el*, the word that is now in hand.

This *Putiel*, therefore may ſeem to have been ſome convert *Ægyptian*, [imagine him to have beene of the poſterity of *Puti-phera* among whom *Joſeph* had ſowed the ſeeds of true Religion] who changing his Idolatry, and irreligiouſneſſe for the worſhip of the true God, did alſo change the latter part of his name *Phera*, into the name of that God which he now profeſſed, and inſtead of *Puti-phera*, to be called *Puti-el*. The beſt reſolution, as was ſaid before, that can be given in this poynt, can be but conjectures, and in a matter of this nature, it is as excuſable if we erre, as difficult to hit at a right.

SECT. XII.

Of Moſes words, *Glory over me*. Exod. 8.9.

THE Plagues of *Ægypt* began anſwerable to their ſins, the waters wherein the childrens blood had beene ſhed, and they

poore ſoules ſprawled for life, are now turned into blood, and ſcrawle with frogges.

The former Plague of blood, was not ſo ſmart as the other of Frogges, for by digging they found freſh water, and ſo had that remedy againſt that plague. But they had none againſt the frogs, for they came into every place, and ſeiſed upon all the victualls that lay in there way; and devoured them; nay they ſpared not to raven upon men themſelves: Therefore the Pſalmiſt ſaith, *Frogs deſtroyed them.*

Yet for all this doth *Pharaoh* make but a mock at *Iehovah* in all this his doing; and ſcornefully and in deriſion, bids *Moſes* and *Aaron* try what *Iehovah* could do for the removing of them: To whom *Moſes* anſwers, *Glory over me*, mock me hardly with my *Iehovah*, yet appoynt when I ſhall pray, and I will pray, that thou mayeſt know that their is none like my *Iehovah*. And *Pharaoh* appoynts him the next day for his prayer, which he would never have put off ſo long, had he in earneſt thought that *Iehovoh* could have removed them upon *Moſes* prayer.

SECT. XIII.

The plague of Lice. The ſpeech of the Sorcerers; This is the finger of God. Exod. 8. 19. *not a confeſſion of the Lord, but an hideous and horrid blaſphemy.*

AT the Plague of Lice, the Sorcerers are put to a *non-plus*, and in the leaſt creature can doe nothing, for [beſides that it was the will of God, to bring their devices to nought, and to ſhew himſelfe *maximum in minimis*] if they ſhould have imitated this miracle, they muſt have done two things: firſt, they muſt have produced duſt, and then of the duſt, lice, for the text ſaith, *That all the duſt of the Land become lice, throughout all the Land of Ægypt, ver.* 17. Neither of which they can doe, and therefore ſay, *This is the finger of God.* For the underſtanding of theſe their words, obſerve theſe things.

Firſt, that in the two foregoing Plagues of blood and Frogs, *Moſes* gave warning of them before they came, but of this he did not.

Secondly,

Secondly, That the Lice were alſo in the land where *Iſrael* dwelt, as well as in other parts of *Ægypt*, for there is no ſevering betwixt *Goſhen* and *Ægypt* mentioned, till the next Plague of Flies, *In that day, I will ſever the Land of Goſhen, in which my people dwell, And I will put a diviſion betweene my people, and thy people, ver.*22,23. whereas none had beene put before.

For when *Moſes* turned the waters of Ægypt into blood, Sorcerers did ſo alſo with their inchantments, and turned the waters of Goſhen into blood likewiſe. Here *Pharaoh* thinketh his Sorcerers have matched the Jehovah that *Moſes* ſo talked of, and that they could doe as much againſt his people, as he could doe againſt theirs.

And ſo when *Moſes* from *Jehovah* brought Frogs upon Ægypt, the Magicians alſo by their inchantments bring Frogs likewiſe upon *Goſhen*, and ſtill they think their God is hard enough for *Iſraels Jehovah*.

Thus is blood and Frogs through all the Land of *Goſhen*, but neither were theſe reall blood or frogges, nor was this any puniſhment at all upon *Iſrael*, for it was not from the Lord, but onely vaine deluſions permitted by the Lord, that at laſt he might catch the crafty in their owne net.

But when the Plague of Lice commeth, it commeth alſo upon Goſhen from the Lord himſelf, and this is a plague indeed upon his own people, laid upon them by him, as well as upon Ægypt: For *Iſrael* that had partaken in ſo many of Ægypts ſins, muſt alſo think to partake in ſome of her puniſhments.

For this it is, why the man of God in *Pſal.*78. reckoning up the Plagues of Ægypt, never mentioneth the plague of Lice: becauſe that was equally a Plague to *Iſrael*, as to the *Ægyptians*, they had both blood and froggs as well as they, but not as really, nor from God, and therefore no Plague to them.

Thirdly, The *Ægyptians* acknowledged a ſupreame great Deity whom they thought they adored in their petty deities, whom they worſhiped. For when they adored an Oxe, a Dogg, a Crocodile, &c. they adored not the carcaſſe, but the good qualities that in theſe creatures conduced to their benefit and good, ſo ſaith *Euſebius*, that whatſoever was helpefull, or furthered the good of humane life, that they counted a Deity.

Fourthly, They accounted not of *Iehovah*, the God of the Hebrewes, but as a petty, trivial God, ſuch as every Nation had [illegible] or

or more of, that that God could doe ſomething, as they ſaw in the blood and froggs, but could doe no more, if ſo much as theirs, *Chap.* 5.2. *Who is Iehovah that I ſhould obey him? I know not Iehovah, neither will I let Iſrael go.* So that the Magicians words, *This is the finger of God*, come from them reaſoning thus: When blood and frogges came, *Moſes* gave warning of them before, from his *Iehovah*, but theſe Lice come and he never gave warning; Hence it is plaine, this is none of *Iehovahs* doing, otherwiſe would *Moſes* have known it before, but now he did not. Again, when the Hebrews *Iehovah* brought blood and frogs upon our land, he brought none upon theirs, but ſpared his owne people: but this Plague of Lice is alſo upon them, as ſoon as upon us, and without our doing: And therefore this cannot be Jehovah, for he would not plague his own people, but this is done by the finger of *Elohim* the great deity, and the *Jehovah* of the Hebrewes is a God of no value.

SECT. XIV.

The Plague of Boyls, Exod. 9. 9. *Two contrary Plagues in one.*

Moſes and *Aaron* muſt take their handfuls of aſhes out of the Furnace, that whence *Iſrael* had had their ſore affliction, *Egypt* might receive their corporall punniſhment. *Moſes* is to ſcatter the four handfuls into the aire towards the four quarters of heaven, hereupon a double miracle followed. 1. That ſo little or few aſhes were multiplied ſo as to flie throughout all the Land of *Ægypt*, and to light upon every man and beaſt in it. 2. That lighting on them, it was a Plague to them in their bodies.

As the Miracle was double, ſo was the Plague.

1. The Aſhes became *Shebin*, that is, a burning itch, or an inflamed Scab: for ſo the word ſignifieth, as is plaine, *Iob* 2.7,8. where the holy mans body is ſtruck with *Shebin*, ſuch an intolerable dry hot itch, that his nayles would not ſerve to ſcratch enough, but he is glad to get a potſheard to skrub himſelfe.

2. This Itch had alſo blaines and boiles broke out with it, [and ſo *Iobs* had not] ſo that the Ægyptians were vexed at once, with intollerable itch, and inlollerable ach: Their itch called upon them to ſcratch and skrub, and yet they could not doe ſo, for the ſoreneſſe and aching of their boiles.

In

In the five preceding Plagues, the obduration of *Pharaohs* heart is attributed to himselfe, in these five forward, it is attributed to God: And justly [when being punished for his sins, he hardeneth his heart so many times] is his heart hardned so many times that he sinneth for a punishment.

SECT. XV.

The Plague of darkenesse, Exod. 10. *Why first named*, *Psal.* 105. 28.

AS the men of the old world, of *Sodom* and the *Iewes* at the death of Christ, were strucke with darkenesse, before they entered into utter darkenesse; so it is with the Ægyptians here. This Plague lay upon them three dayes, namely, the eleventh, twelfth and thirteenth dayes of the monenh *Nisan*. For upon the conclusion of the darkenesse, *Moses* being sent for to *Pharaoh*, giveth him such distast that he chargeth him never to come into his presence again, which *Moses* saith he will not do, *I will see thy face again no more*; but before he goeth out of the presence, he giveth him warning concerning the slaughter of the first borne to be that night, *Chap.* 11. *Vers.* 4. by which it is clear, that the darkenesse ended on the Passeover day in the morning.

Quest. Why then seeing it was the ninth Plague in number, hath *Psal.* 105. set it first?

Answ. Because it was the most terrible of all the Plagues that came upon them. For those that had gone before had Plagued onely their land, or cattel, or bodies; that that came after, light not upon all, but onely on the first born, but this is a Plague even to the very mind and conscience, and universally so to them all.

It was not their sitting in darkenesse and not stirring about their businesse for three dayes together, that Plagued them so much, for this had beene no great torment, but their torture was, that in this darkenesse they saw fearful apparitions of Fiends and Devils, and horrible visions, which so hideously affrighted and even distracted them, that they were as it were in Hell allready. For observe that *Pharaoh* that had been nothing at all moved in a manner with all the Plagues that went before, is so stirred with this, that he sends for *Moses* as soon as ever the darkenesse is over,

and

and permits him to depart, *Exod.*10.24. which meere ſitting in darkneſſe could not have wrought him to, but thoſe terrors which he ſaw in the darke.

Hence it is, that *Pſal.*78.49. nameth not the Plague of darkeneſſe by its name, but in the place where it ſhould come, he mentioneth that which was the very quinteſſence of it. *He caſt upon them the fierceneſſe of his anger, wrath, and indignation, and trouble, by ſending evill Angels amonſt them.*

SECT. XVI.

Iſrael circumciſed in the three dayes darkneſſe. He ſent darkneſſe & made it dark, and they rebelled not againſt his word, Pſal. 105. 28.

THis latter clauſe, *they rebelled not againſt his word*, is to be underſtood of *Iſrael*, who in this plague of darkeneſſe performed ſome ſpeciall part of obedience: And that upon inquiry will be found to be their undergoing of circumciſion. For they had followed the Idols of *Ægypt*, and in Idolatry were become like the *Ægyptians*, ſo were they alſo in uncircumciſion. For when *Joſhua* had circumciſed them at their enterance into *Canaan*, he ſaith, I have rolled away from you the reproach of *Ægypt*, *Joſh.*5.9. or that wherein yee were like unto the *Ægyptians* uncircumciſed to your reproach.

But when God ordaineth the Paſſeover, he giveth charge for circumciſion, for no uncircumciſed perſon muſt eate thereof, *Exod.* 12.48.

Then was required a generall circumciſion of all the people, or at leaſt of the moſt of them, for all were uncircumciſed, unleſſe it was ſome few that were more conſtant to the Covenant of their God. And that there was a general Circumciſion in *Ægypt*, is inferred in the forenamed place, *Joſh.* 5. where God commandeth *Joſhua* to circumciſe the people *a ſecond time*, which inferreth, that there was a firſt time when they were circumciſed with a generall Circumciſion, as they were that ſecond time. But in *Ægypt* muſt this firſt Circumciſion be, for the Text in that very place telleth, that in the Wilderneſſe there was no Circumciſion at all.

Whilſt then *Iſrael* ſate ſore of their Circumciſion God cloſeth up

Ægypt

Ægypt in three dayes darkneſſe, and in horrour, that they might not take the opportunitie againſt his people.

SECT. XVII.

The beginning of the yeare changed. Exod 12. 1.

THe world from her creation hitherto, had begun her yeares in *Tiſri* or *September*, which was the time of the yeare when ſhe was created. This will eaſily be ſhewed [againſt thoſe that maintaine the world did begin in *March*] by theſe reaſons.

1. From *Exod.* 23. 16. *The feaſt of in-gathering in the end of the yeare.*

2. From *Ioel* 2. 23. *The latter raine in the firſt moneth.*

3. Had *Adam* beene created in *March* he had had no fruits ripe for his food, but in Autumne they were ready for him.

4. Should the moneths before the paſſeover be reckoned to begin from *March*, it will follow that the general deluge increaſed in the heate of Snmmer, and abated and dried up in the deepe and moiſt of Winter.

5. Had the yeare begun from *March* from the beginning, it had been unneceſſary to have commanded them to begin it thence, who never knew where to begin it elſe.

From the creation then the yeares began from *September*, but here upon a worke greater in figure, as which repreſented the redemtion by Chriſt, the beginning is tranſlated to *March*. And this is the firſt commandement given to *Iſrael* by *Moſes*.

As that old account began from an Equinox, ſo muſt this, but not alike; That began exactly from the Equinox day, this from the firſt new Moone after, and not from that day, unleſſe that day was the new moone. The fourth day of the worlds creation was both Equinox and new moone: and though the yeares after began from that day of the Sunne, yet were they counted by the moneths of the Moone.

Their year then beginning thus from a new Moon, it plainly ſpeaketh for it ſelf, that it was reckoned by Lunary moneths, which falling ſhort eleven dayes of the year of the Sun, every third yeare was leape year, or intercalary of a moneth added of 33. dayes, which was called *Veadar*: So that howſoever it is ſaid that *Solomon*

had

had twelve ſpecial officers for the twelve months of the year, it meaneth the ordinary year, and not the *Embolimquan* or leap-yeare, for that year, thoſe twelve in their ſeveral months ſerved ſo much the longer, as that the added moneths might be made up by them & not a new officer choſen for that moneth, who ſhould have no imployment when that moneth was over, till three years after.

The equitie or life of this Law that their yeares ſhould begin from *March* or *Ahib*, was becauſe the preaching of the Goſpell ſhould begin, and the redemtion be conſummate from that time. For it was juſt at that time of the yeare when *John* began to baptiſe, which was the begining of the Goſpell, *Mark* 1.1. *Acts* 1. 22. And it was at that time of the yeare when our Saviour ſuffered, and fulfilled that which this prefigured, our redemption.

SECT. XVIII.

Particulars concerning the Paſſeover, Exod. 12.

1. THE Paſchal Lamb was Chriſts body in a figure. Compare *Exod.* 12. 46. with *John* 19. 36. and to this it is that the word *hoc*, in the words of our Saviour, *Hoc eſt corpus meum*, had reference and reſpect. They had but newly eaten the Paſſeover Lambe, and that had beene the body of Chriſt Sacramentally to the *Jewes* hitherto: but now Jeſus tooke bread, and bleſſed, and brake it, and told them that this hence forward muſt be his body under the Goſpel in that ſame manner that the Paſchal Lambe had beene his body under the Law.

Secondly, the Lambe muſt not be eaten raw, *verſ.* 9. which would never have beene forbidden, if the very raw fleſh and blood of Chriſt, as it was upon the Croſſe, were eaten in the Sacrament, as tranſubſtantiation dreameth, for then had the raw Paſſeover repreſented it the better. And eſpecially among thoſe People who ſometimes uſed to eat raw fleſh in their haſty meals as the Jewes did.

Neceſſity ſomtimes transfers the Paſſeover to another month, but never further then the next. So the firſt Paſſeover but one, was kept by ſome on the 14. day of the ſecond month, becauſe uncleanneſs by a dead corps neceſitated them to foregoe it at the right time, *Num.* 9. 11. And ſo the laſt Paſſeover but one that we read of before the Captivity

Captivity was kept in the ſecond moneth, 2 *Chron.* 30 2. becauſe *Hezekiah* comming to his Crowne but juſt in the beginning of the yeare, or very little before could not procure the Temple, and the Prieſts to be ſanctified and purged ſufficiently, and the People to be aſſembled againſt the right Paſſeover day, See 2 *Chron.* 29. 3.

This tranſlation of the Feaſt a moneth out of its place, did the more enforce its ſignificancy of things future then of things paſt; as rather recording the death of Chriſt to come, then their delivery from *Ægypt*: for the force of the commemoracion of that was infeebled much, when it hit not upon the very night. Againe, this moveableneſſe of this Feaſt, which ſo neerely repreſented the death of our Saviour, received its equity when our Saviour dyed, not upon the very Paſſeover day, but deferred the Sacrificing of himſelfe to a day after.

Object. But it ſeemeth that Chriſt did not eate his Paſſeover on the fourteenth day, For *Joh.* 18. 28. The Jewes went not into the Judgment Hall, leſt they ſhould be defiled: but that they might eate the Paſſeover.

Now it is moſt apparent that our Saviour had eaten the Paſſeover over night; which as ſoone as he had done he was apprehended, and araigned all night, and the next morning early he is brought to *Pilate*, into whoſe houſe the Jewes durſt not come for feare of defiling, but that they might eate the Paſſeover: ſo that it appeares that either Chriſt or the Jewes hit not upon the right Paſſeover day injoyned by the law, either he a day too ſoone, or they a day too late.

Anſw. Neither the one nor the other. For the text expreſſely ſaith, that Jeſus eat his Paſſeover, and the Jewes theirs upon the ſame night, which was on the fourteenth day at even.

Mat. 26. 17. *Now the firſt day of the Feaſt of unleavened bread the Diſciples came to Jeſus, ſaying unto him, Where wilt thou that we prepare for thee to eat the paſſeover?*

Marke. 14. 12. *The firſt day of unleavened bread when they killed the Paſſeover*, So Luke 22. 7. So that the Paſſeover which the Jewes reſerved themſelves to the eating of, when thy durſt not enter into *Pilates* Judgement Hall for feare of defiling, is not to be underſtood of the Paſchall Lamb, which they had eaten the evening paſt, but of the Paſſeover bullocke whereof mention is made, *Deut.* 16. 2. 2 *Chron.* 35. 7, 8, 9.

Now theſe bullocks were indeede ſlaine at Paſſeover time, but not for the Paſſeover beaſt properly taken, for that muſt be of a Lamb or kid unalterably: but theſe bullocks were ſlaine as attendants upon the Paſchall, from the nature of which Sacrifice they differed in theſe particulars,

Firſt, the Paſchall Lamb was allwaies, and all of him roſted: theſe were ſodden, 2 *Chron.* 35. 13.

Socondly, the Paſchall Lamb was roſted whole, and eaten without breaking the bones, theſe were broken peecemeale, and ſo parted among the people.

The Paſchall Lamb was a neceſſary ſervice to which they were bound by command: theſe were arbitrary according to their ſtay in *Jeruſalem* in the Paſſeover weeke; for if they would they might returne home the next morning after the Paſſeover Lambe was eaten, *Deut.* 16. 7. and then they needed no bullocke to be killed for their dyet the reſt of the Feaſt, but if they ſtayed any more dayes of the feaſt at *Jeruſalem* then the firſt, then was not their dyet arbitrary to eat any thing what they would, but they muſt eate of theſe bullockes becauſe their dyet muſt he holy at that time. Hence reſulteth another difference betwixt the Paſchall Lamb, and theſe, which is this; that theſe were not of the firſt inſtitution of the Paſſeover, nor had they any bullockes ſlaine at the Poſſeover in Ægypt, but Lambes onely.

SECT. XIX.

That the Supper in Job 13. *was not the Poſſeover Supper.*

Firſt, It is very commonly held that the Supper in *John* 13. was the Paſſeover Supper, and that *Judas* ſtayed not the Sacrament of the Lords Supper, for that our Saviour having dipped a ſop into the bitter or ſowre ſawce, which they uſed to the Paſchall Lambe, and given it to him, Satan with it entring into him, he packed him away with, What thou doeſt doe quickly: An opinion miſtaken in the ground worke that it builds uppon, and conſequently in the ſtructure built upon it. For that that was no Paſſeover at all the Evangeliſt maketh it moſt plaine in *ver.* 1. when he ſaith, it was before the Feaſt of the Paſſeover, and *Mathew* in *Chap.* 26. 2. telleth, it was two dayes before, and indeed, two miles from *Jeruſalem*

ſalem, namely in *Batheny*: The ſerious Harmonizing of the foure Evangeliſts together at this place, will make this moſt cleare.

Secondly, if then it were not the Paſſeover Supper, their can be no Paſchal Lamb looked for at it, nor no Haroſeth, or ſawce of bitter hearbs to eate it with, but the meate that they were then eating, and the ſawce in which our Saviour dipped the ſop, was ordinary meate, and ordinary ſawce.

Thirdly, *Judas* when he was packed away with his, *Quod facis fac cito*, went not from *Jaruſalem* to *Gethſemani*, where Chriſt was apprehended by him on the Paſſeover night, but he went from *Betheny* to *Jeruſalem*, to bargain with the chief Prieſt, for his betraying, which when he had done, he returned to *Bethany* againe.

SECT. XX.

Borrowing Ægyptian Jewels. Exod. 12. 35. 36.

IT may be equally queſtionable, whether Iſrael ſhewed leſſe honeſty in borrowing what they meant not to reſtore, or Ægypt leſſe wiſdome, in lending what they knew would not be reſtored?

For the firſt, it is eaſily anſwered, that they had the expreſſe warrant of God, who cannot command unrighteouſneſſe, and whom to obey in all things is piety.

The ſecond is as eaſily reſolved thus, that Idolaters, in the worſhip of their Idols, uſed to decke themſelves with Jewels, and Eare-rings, and fine things, thereby to make them as they thought the more acceptable, to their fine decked deity. So doe the *Ægyptians* now conceive of *Iſrael*, that ſeeing they deſired theſe their fine knacks, being now going to ſacrifice, they intended to ſacrifice to the *Ægpptian* gods, as they had done heretofore, and they thought ſure their can be no danger of departing the Land, becauſe they ſtill adheare to our Religion. For *Moſes* had but ſtill ſpoken of going but three dayes journey into the Wilderneſs to worſhip.

SECT. XXI.

Rameſes, and Succoth, ver. 37.

THe moſt famous of the Deities of *Ægypt*, was their Goddeſs *Iſis*, mentioned in all heathen Authors, of her doth the laſt ſyllable in *Raam-ſes*, and *Rame-ſes*, ſeem to ſound, as being Towns that bare the name of this Goddeſs, and importing the Town, or Temple, or ſome ſuch thing of *Iſis*. For that which the *Ægyptians* called *Ses*, or *Sis*, other languages in pronouncing would augment with a vowel before, for ſo was it ordinary. *Ægypt* at home was called *Cophti*, but forrainers did call it *Ecophti*, and ſo it came to be *Egypti*. So the Sea that lay among the Gentiles of *Greece*, was in Hebrew *Mare Goiim*, the Sea of the Gentiles, but other Nations would put E before, and ſo it came to be called *E-Goiim* or *EGum*. The Syrian and Arabick Teſtaments, and the writing of Jewiſh Authors are full of examples of this nature. *Succoth* is held to have been ſo called, becauſe *Iſrael* here lodged and pitched their Tents in their March out of *Ægypt*: but they marched too much in ſuſpition of *Pharaohs* purſuit, to ſettle a Camp, and to pitch Tents ſo near him. But it rather ſeemeth to have taken denomination from the Cloud of Glory coming upon them in this place, which was as a covering to them, *Pſal.* 105. 39.

This their Divine Conducter ſtayed with them till *Moſes* death, ſave that it was taken up for a while, becauſe of the Golden Calfe: at *Moſes* death it departed from them, for when they are to march through *Jordan*, the Ark is to lead the way, which while the Cloud was with them it never did, but went in the body and very heat of the Army.

As the Cloud departed at the death of *Moſes* the firſt Prophet, ſo is it reſtored and ſeen apparently at the ſealing of the great Prophet, *Luke* 9. 30.

SECT.

SECT. XXII.

The Decree at Marah, Exod. 15. 25.

Sham Sam lo hhok umiſhpat: There he ſet a Decree, and a judgement for them: God is beginning now to compoſe and platform the people into a ſetled policy, which while they were under the fear and danger of *Pharaoh* could not be done; And here he paſſeth a Decree and Judgement upon them, what they muſt look for in the Wilderneſs, according to their dealing with him. If they will diligently hearken to his words, &c. he will heal and keep them free from diſeaſes, as he healed thoſe brackiſh waters, and of bitter had made them ſweet; but if otherwiſe, they muſt expect accordingly. Thoſe that have obſcured this place, by queſtioning whether this Ordinance at *Marah* were for the Sabbath, or for the red Cow, or for the tryal of the ſuſpected Wife, or for the dimenſum of their diet in the Wilderneſs, have made obſcurity where there is none at all, and have ſuppoſed this to have been an Ordinance, whereafter Iſrael was to walk, whereas it was rather a Decree, whereafter God would deal with them according to their walking; And anſwerably ſeem the latter words, *Veſham Neſſahu*, to bear this ſenſe, *for there he had tried them.*

The word *Hhok* is taken in a ſignification agreeable to this, *Pſal.* 2. 7. *I declare it for a Decree*, that ſince the Lord hath ſaid unto me, *Thou art my Son*, &c. That therefore, ye Kings and Potentates, &c. ſubmit to the obedience of him, or elſe his anger will ſhortly kindle, &c.

SECT. XXIII.

That this ſtory of Jethro *is miſplaced, and why.*

THat this ſtory is miſ-placed, is plain by theſe things: Firſt, *that Jethro, Moſes Father in Law, took a burnt offering, and ſacrifices for God*, *ver.* 12. Secondly, *Now on the morrow, Moſes ſate to judge the people*, ver. 13. *and made them know the Statutes of God, and his Laws*, verſ. 16.

But

But as the ſtory lyeth here, there was no Tabernacle nor Altar for Sacrifice yet built; Neither as yet did *Moſes* know the Statutes and Laws of God himſelf, for as yet they are not come to *Sinai*.

Thirdly, *Moſes* himſelf telleth, that the chuſing of Judges and Elders, which was done upon *Jethroes* Counſel, was not till their departing from *Sinai*, *The Lord your God ſpake unto us in* Horeb, *ſaying, You have dwelt long enough in this mountain, &c. And I ſpake unto you at that time, ſaying, I am not able to bear you my ſelf alone, &c.* Deut. 1. from *verſ.* 7. to 19.

So that this ſtory ſhould lie at the tenth of *Numbers*, and come in betwixt the tenth and eleventh verſes of that Chapter, and the ſtory to be conceived thus. When *Moſes* had received all the Laws which God would give him at *Sinai*, from *Exod.* 20. to the Law of the ſilver Trumpets, which was the laſt, *Numb.* 10. then came *Jethro*, and brought *Moſes* Wife and Children, and ſeeing him toyling in Judgement, he adviſeth him to chuſe Judges to eaſe him; which being done, ere long the Cloud removed, and they muſt flit from *Sinai*, *ver.* 11. When they are ranked to march, *Moſes* deſireth *Hobab* or *Jethro* his Father in Law to go along with him, which he denyeth, but returneth to his own Country, *Numb.* 10. 29, 30, 31, 32. compared with the laſt verſe of this Chapter. Thus lyeth the order of the ſtory. Now the reaſon why it is miſplaced is this. In the laſt verſe of the preceeding Chapter, there is a perpetual curſe decreed againſt *Amalek*, *The Lord hath ſworn, that the Lord will have warre with Amalek from generation to generation.* Now the *Midianites* and *Amalekites* lived ſo promiſcuouſly together, that they were as one people, and the *Kenites*, or the family of *Jethro*, dwelt in the midſt of them, 1 *Sam.* 15. 6. Therefore that it might be obſerved that *Jethro* fell not under that curſe of *Amalek*, *Moſes* bringeth him in coming to the Camp of *Iſrael*, and to God as ſoon as ever the Curſe is uttered, that every eye might preſently obſerve that *Jethro* was exempted from it.

Object. But *Moſes* and *Iſrael* by this account lay almoſt a twelve moneth at *Sinai*, before his Wife and Children came at him, and can this be thought, that they ſhould be ſo unnatural one to another?

Anſw. This was *Moſes* his doing, not of unnaturalneſs, but piety, to reſtrain their coming, till his great task of receiving and giving the Law, and building the Tabernacle was over; Letters and Viſits paſſed betwixt them there is no doubt, and they kept at diſtance thus by conſent for a ſeaſon.

That

That Letters passed may be collected from *verse* 6, 7. *And Jethro, Moses Father in Law, said unto Moses, I Jethro thy Father in Law come to thee. And Moses went out to meet his Father in Law. Jethro* said not thus to *Moses* his face, *I am come to thee*: For then why or how upon this tidings, could *Moses* go forth to meet him, when they spake face to face already? Nor could this speech be delivered by a Messenger, for it had been an improper and senseless speech of a Messenger to say, I *Jethro come to thee*: but this *Jethro* himself telleth *Moses* by Letter, before he cometh at him, whereupon *Moses* goeth forth to meet him.

SECT. XXIV.

Israels *march from* Rephidim *to Sinai*. Saint Paul *explaineth*. 1 Cor. 10. 4.

Quest. HOw can it be said that they departed from *Rephidim*, and came to *Sinai*, whereas *Rephidim* and *Sinai* were all one? For every one knoweth, that the Mountain whereon the Law was given is called *Horeb* and *Sinai*, indifferently: as *Exod.* 19. 18. compared with *Malach.* 4. 4. Now when they were at *Rephidim*, chap. 17. 1. they were at *Horeb*, verse 2. So that to goe from *Rephidim* to *Sinai*, is to go from *Horeb* to *Horeb*.

Answ. The Hill on which the Law was given had indeed two names, and, as *Bellonius* saith, two tops, the one side of it was called *Horeb*, from the rocky drought of it, being utterly devoid of water: The other side was called *Sinai*, from the bushes and brambles that grew upon it, in one of which *Moses* saw the Lord in a flame of fire; if so be it took not the name from *Sini* the Son of *Canaan*, *Gen.* 10 Now when *Israel* lay at *Rephidim* they lay upon *Horeb* side, and there out of the droughty Rock *Moses* miraculously bringeth forth water. Their march from *Rephidim* is, at the skirts of the hill from *Horeb* to *Sinai* side of the Mountain. And in the same sense is *Paul* to be understood, 1 *Cor.* 10. 4. *They drank of the Rock that followed them.* Not that the Rock stirred and went along with them, but that the water, which miraculously gushed out of the one side of the Hill *Horeb*, ran along with them as they marched at the foot of the Hill, till they came to the other side of the

the Hill *Sinai*, And ſo is *Moſes* himſelf to be underſtood. *I caſt the duſt of the golden Calfe into the Brook that deſcended out of the Mount*, *Deut.* 9.21. Not that the Brook guſhed out of the Mount on that ſide on which the Calf was erected, but on the other, and at the skirt of the Hill came running to that.

SECT. XXV.

The Station and Poſture of Iſrael before Sinai, Exod. 19.

ON the firſt day of the moneth *Sivan*, which was towards the middle of our *May*, in the year of the world 2513. they come from *Rephidim* to *Sinai*, and pitch in their main body, more eſpecially on the South and South Eaſt ſide of the Mount, See *Deut.* 33. 2. and compare the ſituation of *Seir* in the point of the Compaſs.

In three parts or ſquadrons did their Camp ſit down before it.

1. Next to the Hill pitched the Elders or ſeventy Heads of the chief Families which had gone into *Ægypt*, theſe are called the *houſe of Jacob*, *Verſ.* 3. as *Gen.* 46. 27.

2. Next behind them pitched the people in their main body, conſiſting of ſo many hundred thouſands: theſe are called *the Children of Iſrael*, *Verſ.* 3. And this diſtinction is obſerved, *Verſ.* 7.8. *And Moſes called the Elders, &c. And all the people anſwered.*

3. On the outſide of all lay the mixed multitude, of the *Ægyptians* that had joyned to them, and came out with them.

On the ſecond day of the moneth, and of their arrival there, *Moſes* goeth up into the Mountain, being called up by the Lord, *Verſ.* 3. and when he cometh down telleth the people the words of the Lord, *Verſ.* 5. *If yee will hear my voice indeed and keep my Covenant, ye ſhall be my peculiar people*: To which the People even before they knew what the Commandements of the Lord would be, do promiſe to obey and hearken, not by raſh undertaking to perform they knew not what, as ſome have been bold to tax them, nor yet preſuming upon their own ability to keep the Law, as others have concluded upon them; but having been trained up from their infancy, and inſtructed in the Doctrine of Faith, they piouſly

piously conclude, when God cometh to give them a Law, and to make a Covenant with them, that God would not crosse himself in the Doctrine of Salvation, but that the Law that he would now give them should be a Law conducing and leading to Faith still, a Schoolmaster to Christ, and not an extinguisher of the Doctrine of Salvation by him.

On the third day of the moneth *Moses* goeth up into the Mountain again, *Vers.* 9. and is charged to sanctifie the People, which accordingly is done on that day; and on the fourth and fifth, and on the sixth day in the morning the ten Commandements are given.

SECT. XXVI.

The Jews Tenet concerning the Law. Talm. in Maccoth. Rab. Abhuhahh Ner. 1.

THe *whole Law*, say they, *was given to* Moses *in six hundred and thirteen Precepts.* David *in the fifteenth* Psalm *bringeth them all within the compass of eleven.* 1. *To walk uprightly.* 2. *To work righteousness.* 3. *To speak truth in the heart.* 4. *Not to slander.* 5. *Not to wrong a Neighbour.* 6. *Not to entertain or raise an ill report.* 7. *To vilifie a Reprobate.* 8. *To honour them that fear the Lord.* 9. *That altereth not his oath.* 10. *Not to lend to usury.* 11. *Not to take bribes against the innocent.*

The Prophet Isaiah *brings these to six, in Chap.* 33. 15. 1. *To walk justly.* 2. *To speak righteously.* 3. *To refuse gain of oppression.* 4. *To shake hands from taking bribes.* 5. *To stop the eares from hearing of bloud.* 6. *To shut the eyes from seeing of evill.*

Micah *reduceth all to three, Chap.* 6. 8. 1. *To do justly,* 2. *To love mercy.* 3. *To walk humbly with God.* Isaiah *again to two, Chap.* 56. 1. 1. *Keep Jugement.* 2. *Do Justice.* Amos *to one, Chap.* 5. 4. *Seek me.* Habakkuk *also brings all to one, Chap* 2. 4. *The Just by his Faith shall live.* Thus the *Jews* witness against themselves, while they conclude that Faith is the sum of the Law, and yet they stand altogether upon works; A testimouy from *Jews* exceedingly remarkable.

SECT. XXVII.

Articles of a believing Jews Creed collected out of Moſes Law.

1. *I Believe that Salvation is by Faith, not by Works.*

When the Talmudick *Jews* make ſuch a Confeſſion as is mentioned inſtantly before, wherein they reduce all the tenor and marrow of the Law under this one Doctrine of living by Faith, *Hab.* 2. 4. *The Juſt by his Faith ſhall live*; it is no wonder if the more ancient and more holy *Jews* under the Law looked for Salvation, not by their own merits and works, but only by Faith: This fundamental Point of Religion they might readily learn by theſe two things.

1. From the impoſſibility of their keeping the Law, which their Conſciences could not but convince them of, by their diſability to hear it, and by their daily carriage.

2. In that they ſaw the holieſt of their men, and the holieſt of their ſervices, to receive Sanctity, not from themſelves, but from another. So they ſaw that tht Prieſt [who was or ſhould be at leaſt, the holieſt man amongſt them) was ſanctified by his garments, and that the Sacrifices were ſanctified by the Altar. From theſe Premiſes they could not but conclude, that no man, nor his beſt ſervice, could be accepted as holy in it ſelf, but muſt be ſanctified by another.

2. *I believe that there is no Salvation without Reconciliation with God, and no Reconciliation without Satisfaction.*

The firſt part of this Article is ſo plain, that Nature might teach it, and ſo might it the latter alſo; and laying hereto *Moſes* his *lex talionis*, eye for eye, tooth for tooth, it made it doubtleſs.

3. *I believe that Satisfaction ſhall once be made.*

This they might ſee by their daily Sacrifice, aiming at a time when there ſhould full ſatisfaction be made, which theſe poor things could not do. No leſſe did their *Jubilee* year intimate, when men in debt and bondage were quitted; The very time of the year, when the *Jubilee* year began, calling all *Iſrael* to think of a *Jubilee* from ſin and Satans bondage, into which mankind fell at the ſame time of the year.

4. *I believe that ſatisfaction for ſin ſhall be made by a man.*

This is anſwerable to reaſon, that as a man ſinned, ſo a man ſhould ſatisfie: but *Moſes* Law about redemption of Land by a Kinſman, taught *Iſrael* to expect that one that ſhould be a Kin in the fleſh to Mankind, ſhould redeem for him morgaged Heaven: גאל in Hebrew is both a Kinſman and a Redeemer.

5. *I believe that he ſhall be more than a man.*

This they learned from the common ſervice about the Tabernacle, wherein the High-Prieſt, a man as fully hallowed and ſanctified as man could be, for his outward Function; yet did he offer and offer again for the people and himſelf, and yet they were unclean ſtill. This read a Lecture to every ones apprehenſion, that a meer man could not do the deed of ſatisfaction, but he muſt be more.

6. *I believe the Redeemer muſt alſo be God as well as Man.*

The diſabilities of Beaſts to make ſatisfaction, they ſaw by their dying in Sacrifice one after another, and yet mans Conſcience cleanſed never the better. The unability of man we ſaw before: The next then that is likely to do this work are Angels. But them *Iſrael* ſaw in the Tabernacle Curtaines Spectators onely, and not Actors in the time and work of Reconciliation. From hence they might gather, that it muſt be God dwelling with man in one Perſon, as the Cloud, the Glory of God never parted from the Ark.

7. *I believe that mans Redeemer ſhall die to make ſatisfaction.*

This they ſaw from their continued bloudy Sacrifices, and from the Covenants made, and all things purged by bloud. This the heedleſs man-ſlayer might take heed of, and ſee that as by the death of the High-Prieſt he was reſtored to liberty, ſo ſhould mankind be by the death of the higheſt Prieſt to the glorious liberty of the Sons of God. Their delivery from *Egypt* by the death of a Lamb taught them no leſſe.

8. *I believe that he ſhall not die for his own ſins, but for mans.*

Every Sacrifice read this Lecture, when the moſt harmleſs of Beaſts and Birds were offered.

9. *I believe that he ſhall overcome Death.*

This *Iſrael* ſaw by neceſſary concluſion, that if Chriſt ſhould fall under Death, he did no more than men had done before. His Reſurrection they ſaw in *Aarons* Rod, Manna, Scape-goat, Sparrow, &c.

10. *I believe to be ſaved by laying hold upon his merits.*

Laying their right hand upon the head of every Beaſt that they brought to be offered up taught them, that their ſins were to be imputed to another, and the laying hold on the hornes of the Altar, being ſanctuary or refuge from vengeance, taught them, that anothers merits were to be imputed to them, yet that all offenders were not ſaved by the Altar, *Exod.* 21. 12. 1 *Kings* 2. 29. the fault not being in the Altar but in the offender, it is eaſie to ſee what that ſignified unto them.

Thus farre each holy *Iſraelite* was a Chriſtian in this point of Doctrine; by earneſt ſtudy finding theſe points under the vail of *Moſes*. The ignorant were taught this by the learned every Sabbath day, having the Scriptures read and expounded unto them. From theſe ground-works of *Moſes*, and the Prophets Commentaries thereupon concerning the *Meſſias*, came the Schools of the *Jews* to be ſo well verſed in that point, that their Scholars do mention his very name *Jeſus*: the time of his birth in *Tiſri*: the ſpace of his preaching three years and a half: the year of his death, the year of *Jubile*, and divers ſuch particulars to be found in their Authors, though they knew him not when he came amongſt them.

SECT. XXVIII.

The Covenant made with Iſrael: They not ſworne by it to the ten Commandements, Exod. 24.

WHen *Iſrael* cannot indure to hear the ten Commandements given, it was ready to conclude, that they could much leſſe keepe them. Therefore God giveth *Moſes* privately fifty ſeven precepts beſides, namely Ceremonial and Judicial: to all which the people are the next morning after the giving of the ten Commandements, ſworn and entered into Covenant, and theſe made them a Ceremonial and ſingular people. About which theſe things are obſervable.

1. That they entred into Covenant to a written Law, *Chap.* 24. 4. *And Moſes wrote all the words of the Lord, &c.* Againſt traditions.

2. That

2. That here was a Book written forty dayes before the writing of the two Tables: Against them that hold, that the first letters that were seen in the world, were the writing of God in those Tables. And we have seen before also two pieces of writing before this of *Moses*, *viz.* the 88. and 89. *Psalmes*: And of equal antiquity with them, or not much lesse was the penning of the book of *Job*, most probably written by *Elihu* one of the Speakers in it, as may be conjectured from *Chap.* 32. 15, 16, 17. and some other probability.

3. That this first Covenant was made with water, and bloud, and figurative language: For the twelve pillars that represented the people are called *the people*, *Exod.* 24.4,8. As the words in the second Covenant, *this my body*, are to be understood in such another sense.

4. That the ten Commandements were not written in the book of that Covenant, but only those fifty seven precepts mentioned before.

For 1. The Lord giveth the other precepts, because the people could not receive the ten: for could they have received and observed those as they ought, they must never have had any parcel of a Law more: As if *Adam* had kept the Moral Law, he had never needed to have heard of the Promise; and so if we could but receive the same Law as we should, we had never needed the Gospel. Now it is most unlike, that since God gave them those other Commands, because they could not receive the ten, that he would mingle the ten and them together in the Covenant.

2. It is not imaginable, that God would ever cause a people to swear to the performance of a Law which they could not indure so much as to hear.

3. The ten Commandements needed not to be read by *Moses* to the people, seeing they had all heard them from the mouth of the Lord but the day before.

4. Had they been written and laid up in this Book, what necessity had there been of their writing and laying up in the Tables of stone?

5. Had *Moses* read the ten Commandements in the beginning of his Book, why should he repeat some of them again at the latter end, as *Exod.* 23. 12.

Let such ruminate upon this, which hold and maintain, that the Sabbath, as it standeth in the fourth Commandement, is only th[illegible]

Jewish

Jewiſh Sabbath, and conſequently Ceremonial. And let thoſe good men that have ſtood for the day of the Lord againſt the other, conſider whether they have not loſt ground, in granting that the fourth Commandement inſtituted the Jewiſh Sabbath. For,

Firſt, The Jews were not ſworn to the Decalogue at all, and ſo not the Sabbath as it ſtandeth there, but only to the fifty ſeven Precepts written in *Moſes* his Book, and to the Sabbath as it was there, *Exod*, 23. 12.

Secondly, The end of the Ceremonial Sabbath of the *Jews* was in remembrance of their delivery out of *Ægypt*, *Deut.* 5. 15. but the moral Sabbath of the two Tables is in commemoration of Gods reſting from the works of the Creation. *Exod.* 20. 10, 11.

SECT. XXIX.

The puniſhment of Iſrael *for the golden Calfe.* Exod. 32.

ISRAEL cannot be ſo long without *Moſes*, as *Moſes* can be without meat. The fire ſtill burnerh on the top of Mount *Sinai*, out of which they had ſo lately received the Law, and yet ſo ſuddainly do they break the greateſt Commandement of that Law to extremity: of *Ægyptian* Jewels, they make an *Ægyptian* Idol, becauſe thinking *Moſes* had been loſt, they intended to return for *Ægypt*.

Greivous was the ſin, for which they muſt look for grievous puniſhment, which lighted upon them in divers kinds.

Firſt, The Cloud of Glory, their divine Conductor, departeth from the Camp, which was now become prophane and unclean.

Secondly, The Tables *Moſes* breaketh before their face, as ſhewing them moſt unworthy of the Covenant.

Thirdly, The building of the Tabernacle, the evidence, that God would dwell among them, is adjourned and put off, for now they had made themſelves unworthy.

Fourthly, For this ſin God gave them up to worſhip all the Hoſt of Heaven, *Act.* 7. 42.

Fifthly, *Moſes* bruiſeth the Calfe to Powder, and ſtreweth it upon the waters, and maketh the People drink. Here ſpiritual fornication cometh under the ſame tryal that carnal did, *Num.* 5. 24.

Theſe

These that were guilty of this Idolatry the water thus drunk, made their belly to swell, and to give a visible signe and token of their guilt: then setteth *Moses* the *Levites* to slay every one whose bellies they found thus swelled, which thing they did with that zeale and sincerity that they spared neither Father, nor Brother of their owne, if they found him guilty. In this slaughter there fell about three thousand, these were ring-leaders and chiefe agents in this abomination, and therefore made thus exemplary in their punishment: upon the rest of the People the Lord sent a Plague, *vers.* 35.

Aaron had first felt the smart in this destruction, had his action in this businesse beene as voluntary as was theirs, but what he did, he did in feare of his life.

SECT. XXX.

That Moses *fasted three Fasts of forty dayes apeece.*

IT is a doubt of no small import: Why seeing it pleased God to appoint the Feast of expiation, the solemne Feast of Humiliation, in that moneth of the yeare, in which sinne entred into the World, why he also did not appoint it upon the same day in which sin entred, *viz.* the sixth day of the moneth, but on the tenth.

The reason of this is to be found out by observing *Moses* his Fast in the mount, and the conclusion of the last of them. That he fasted thrice forty dayes, is not so frequently observed, as it easily may be concluded from his owne words.

The first Fast in *Exod.* 24. 18. *And* Moses *was in the mountain forty dayes and forty nights:* At the end of these dayes they made the golden Calfe.

The second Fast, *Exod.* 32. 30, 31. *It came to passe on the morrow that* Moses *said unto the people, Ye have sinned a great sinne, and now I will goe up into the mount,* &c. *and* Moses *returned unto the Lord,* &c. *which he explaineth,* Deut. 9. 18. *I fell downe before the Lord, as at the first, forty dayes and forty nights,* &c.

The third Fast, when he goeth up with the new hewed Tables, *Exod.* 34. 28. *And he was their with the Lord forty dayes and forty nights,* &c.

All which being reckoned together from the day after the giving

of

of the ten Commandements, or from the ſeventh day of the moneth *Sivan*, it will be found that his laſt faſt, when he had obtained pardon for *Iſrael*, and the Tables renewed, ended on the tenth day of *Tiſri*: on which day he came down with the glad tydings of reconciliation: in memoriall of which, that day was ever after obſerved for the Feaſt of expiation: upon the tydings of this, and of the making of the Tabernacle the People begin to diſpoſe of their tents, and to build them booths, becauſe it will be long ere the work be finiſhed, and they remove from *Sinai*: for this the fifteenth day of the moneth is inſtituted for the feaſt of Tabrnacles ever after.

Hence forward is the Tabernacle begun, and is halfe a yeare in making within a very little.

SECT. XXXI.

The forme, or Idea, and repreſentation of the Tabernacle.

THe forme and fabricke of the Tabernacle is thrice rehearſed in the patterne, in the making, and in the ſetting up; as if by this threefold cord of diſcription, the holy Ghoſt would draw all to a ſerious obſervation.

Moſes ſaw a glorious Tabarnacle pitched in Mount *Sinai* to be the pattern of his, as his was to be the patterne of a more glorious; According to the exact forme of this that he ſaw, was he to make his: This taught *Moſes* and *Iſrael*, that the making and ſervice of their Tabernacle, did onely ſerve to the Patterne and ſhadow of heavenly things, *Heb.* 8. 5. Chriſt is the true tabernacle, by, and in whom God dwelleth among men, *Joh.* 2. 21. *Heb.* 9. 11. Now as their was a Tabernacle pitched before God in *Sinai*, before their was one made in *Iſrael*, ſo was Chriſts incarnation in the decree of God, long before he was exhibited in the fleſh: upon the making of *Moſes* his Tabernacle, this in the mount vaniſhed, as that of *Moſes* was to do upon the comming of the true one, Chriſt.

The Tabernacle was *Iſraels* moveable Temple, and ſo at every flitting might teach them to look for one that ſhould not be noved; It conſiſted of three parts, the holieſt, the holy, and the Court, as our Churches doe, of the Chancel, Church, and Churchyard. It was alwayes pitched Eaſt and Weſt, whenſoever it was ſet down

as

as our Churches ſtand, but with this difference, that the chiefeſt place in the Tabernacle, or holieſt of all, anſwering our chancells, ſtood Weſtward, and Iſrael worſhipped with their faces Weſtward, becauſe they would not imitate the Heathen, who worſhipped towards the Sun-riſing. And in their ſervices looked alwayes towards us Gentiles in the Weſt, as expecting us to be joyned to their God with them.

SECT. XXXII.

The dimenſions of the Tabernacle.

THe Tabernacle was thirty cubits long, for twenty plankes of a cubit and a halfe breadth apeece made one ſide, or the length of it, and it was ten cubits broad, as ſhall appeare hereafter. But firſt obſerve theſe two things.

Firſt, That thoſe which are tranſlated *boards*, were indeed planks of a good thickneſſe, even of nine inches thicke apeece, for it is ſaid in the faſtning of the ſides of the Tabernacle, that a barre of Shittim wood, ran through the thickneſſe of the boards, as they ſtood edging one to another. Now this barre was no ſmall one, for it was the chiefe ſtrength of the ſide, and therefore muſt have a large hole bored to run through, and conſequently, it muſt be a thicke plank that would bear ſuch a hole, and not an inch, or two inches broad.

Secondly, The cubit by which the Tabernacle is meaſured, was but halfe a yard, or the common cubit, and not the ſanctuary or holy cubit, which was a full yard. For, firſt, it is ſaid that every plank was a cubit and a halfe broad; if this were a yard and a halfe, doe but imagine where planks of ſuch a breadth ſhould be had: Secondly, every plank was ten cubits long; if this were ten yards, imagin how they ſhould be carryed: Thirdly, every two ſilver Baſes were as long as a plank was broad; now two talents would fall ſhort of reaching to a yard and a halfe. Laſtly, the Altar of burnt offering was three cubits high; if this were three yards, who could reach to ſerve at it? Theſe things conſidered, you find that the cubit here ſpoken of, is but half a yard, and this will help well in meaſuring all the things to be ſpoken of after.

SECT. XXXIII.

The peoples contribution to the ſilver foundation: and its form and poſture.

MEaſure out in your imagination, an unequal ſquare, or a plat of ground, thirty cubits, or fifteene yards long, and of ten cubits or five yards broad, ſuch was the compaſſe of the Tabernacle betwixt Wall and Wall. The foundation was of maſſy peeces of ſilver, ſhewing the ſolidity and purity of the truth, whereupon the Church is founded; Of theſe maſſy peeces there were an hundred in all, and in every peece a talent of ſilver. Every man in Iſrael from twenty yeares old and upward, was to give halfe a Shekel, towards theſe foundation peeces, whereas for other things they were not bound to a ſet ſumme, but to give what their hearts moved them: This might teach them, that to the foundamentals of their Religion, they were all bound, but to other things, each one according to the gift given him. Their manner of giving halfe a Shekell, you find *Exod.* 36. 26, 27, 28. thus. There were numbred of Iſrael, from twenty yeares old and upward, ſix hundred thouſand, and three thouſand five hundred and fifty men. Reckon thus; The Talent of the Sanctuary, contained 120 pound, the pound 25 ſhekels, or 50 halfe ſhekels, ſo that every Talent contained 3000. ſhekels, or 6000. halves: ſo that ſix hundred thouſand halfe ſhekels, given by ſix thouſand men, doe amount to a hundred talents: Now there were three thouſand five hundred and fifty men beſides, which gave ſo many halfe ſhekels, or one thouſand ſeven hundred ſeventy five whole ones, with which were made the hookes of pillars, &c. *Exod.* 38. 28. Theſe hundred Talents of ſilver were thus wrought. Each one was caſt into a ſolid peece of thirteen inches and a halfe long, nine inches ſquare; in the ſide that lay upward was a morteiſe hole, neere unto the end, now two and two were laid cloſe together, end to end, and the morteiſes were not in the ends that joyned, but in the outmoſt ends.

Now every plank, whereof the ſides are made, was in hight five yards, but in breadth three quarters, juſt as broad as two of theſe peeces of ſilver were long, at the foot of the plank; at either corner was a tenon made, the plank being cut downe, or abating ſo much between the tenons, as the tenons themſelves were in length. ſo that when the tenons were ſhrunke in the morteiſes, the middle of the plank ſetled upon the peeces of Baſes

SECT. XXXIV.

The walls and juncture of the Tabernacle.

THeſe ſilver Baſes then were thus laid: forty at the South ſides; forty at the North ſide: and ſixteene at the Weſt end, laid as cloſe together as was poſſible, ſo that though there were ſo many peeces, yet was it but one intire foundation; Here are fourſcore and fifteene of the hundred talents diſpoſed of, in the two ſides and the Weſt end, what became of the foure talents remaining, and of the Eaſt, we ſhall ſee hereafter

Theſe Baſes thus laid, the planks were ſet in them, one plank taking up two Baſes, twenty plankes making the ſouth ſide, and twenty the North, and eight the Weſt end: theſe were five yards long apeece, and ſo when they were ſet up, they made the Tabernacle five yards and a little more, high upon the walls; Now for the making of theſe plankes ſure, and to ſtand ſtedfaſt, the two corner planks were great helps, of which firſt, you remember the length of the ſides, namely fifteene yards or twenty plankes, of three quarters breadth apeece. The Weſt end had ſix plankes intire beſides a plank at either corner, joyning end and ſides together. Theſe corner planks were of the ſame breadth that all the other were and thus ſet: The middle of the breadth of the one plank was laid cloſe to the end of the South ſide, or to that plank that was furtheſt Weſt, ſo that a quarter of a yard of the breadth of the corner plank, was inward, to make up the Tabernacle bredth, a quarter was taken up with the thickneſſe of the ſide plank to which it joyned, and a quarter lay outward.

Thus at the South-weſt, juſt ſo was it at the North-weſt corner. Then count; the two corner planks that ſtood between them of three quarters apeece, behold five yards, juſt the breadth of the houſe between wall and wall. Theſe corners knit end and ſide together, making Jewes and Gentiles one ſpiritual Temple.

Beſides theſe corners ſtrengthening the Fabrick, there were joynted at the foot, ſo that the Text calls them תאמים, or twins. Secondly, each plank was linked to the next, at the top, with a golden link. Thirdly, on the ſide, ſtaples of Gold were faſtned in every plank, ſo that foure barres of Shittim wood, overlaid with

Gold, were carryed in the ſtaples, from one end of the Tabernacle to another. Beſides theſe, there was alſo another barre of the ſame wood, that ran from end to end, through the body or thickneſſe of the planks, a hole being bored through each plank for the purpoſe. By theſe barres Chriſt is fitly reſembled, who is conveyed throughout the whole Scripture, in the rings of diverſe paſſages and ſtories; In the fourth Chapter of the *Epheſians*, there are ſeven bonds that bind the Church to unity; Firſt, one body; ſecondly, one ſpirit; thirdly, one hope of our calling; fourthly, one Lord fifthly, one Faith; ſixthly, one Baptiſme; ſeventhly, one God and Father of all.

Now view in imagination the body of the Tabernacle, as it ſtands onely planked [without any more addition to it] with planks of Shittim wood; The length fifteene yards from end to end, the bredth five yards from ſide to ſide. The ſides and Weſt end planked up five yards high and ſomewhat more, the foundation of thoſe planks, maſſy peeces of ſilver: the Top of the houſe, and the Eaſt end left open, till they be covered hereafter: Firſt then of the covering of the top and ſides, and Weſt end.

SECT. XXXV.

Of the Curtaines of the Tabernacle.

THe Tabernacle was bounded with Curtaines [as lighteſt for carriage] which curtaines covered top and ſides. Theſe curtaines were Tapeſtry work. The ground was of fine yarne dyed blew, Purple and Scarlet, woven together; the imbroidery was of Pictures of Cherubims.

Theſe Curtaines were in number ten, each one being twenty eight cubits, or fourteene yards long, & four cubits or two yards broad: They were ſewed together five Curtaines in one peece, and five in another: ſo that they made two large peeces of Tapeſtry of fourteene yards long, and ten yards broad. Theſe two peeces are called couplings. *Exod.* 26. 5. And theſe two were thus joyned together. In the edge of either, were made fifty loopes of blew tape, one anſwerable or correſpondent to another; or one over againſt another; and with fifty hooks or claſps of Gold, he linked the

the loopes together, and ſo the two maine peeces were made one covering or Tabernacle, *Exod* 36. 13.

Queſt. Why were not all the ten Curtaines ſewed together on one peece, but five and five ſewed together, to make two peeces, then thoſe two thus looped together with a button or claſpe of gold?

Anſw. Firſt, the Tabernacle conſiſted of two Parts; the holy place, and the moſt holy: which two were divided one from another by a vaile; of which hereafter: Now according to this diviſion of the houſe, was alſo the diviſion of the curtaines. For *Exod.* 26. 32. it is plaine that the vaile that parted the holy from the moſt holy, was hung juſt under theſe golden claſps that knit the five and five curtaines together: So that five curtaines lay over the holy Place, and the other five over the moſt holy, but with this difference: The holy place was ten yards long, and the five Curtains ſewed together were juſt ſo broad, and ſo they covered only the top and ſides, but hung not downe at the end, which was Eaſtward; but the moſt holy was but five yards long, and the five Curtaines over, that did not onely cover the top, but alſo hung downe at the Weſt end, to the ſilver baſes.

Secondly, the looping together of the curtaines, five and five on a peece, with a golden tye, doth ſweetly reſemble the uniting of the two natures in Chriſt, divinity and humanity, into one perſon, which two natures were not confounded, as Curtains ſewed together, but were ſweetly knit together by golden and ineffable union.

Thirdly, this might alſo fully ſignifie the two Churches of Jewes and Gentiles, knit together by Chriſt, that ſo they make but one ſpirituall Tabernacle.

Now come and meaſure the Curtaines againe, imagining them throwne length way over the Tabernacle: they were fourteene yards long, and twenty yards broad, when they were all ſewed and looped together: This breadth covered the length of the building, which was fifteene yards, and it hung down behind the Weſt end, even to the foundation. The Eaſt end was ſtill left open. Of the length of them, five yards were taken up in covering the flat top of the houſe, which was five yards broad between wall and wal; A quarter of yard was taken up of either ſide, with covering the thickneſſe of the planks: ſo that on either ſide they hung downe

four yards and one quarter, which was three quarters of a yard ſhort of the ſilver foundation, or little leſſe.

SECT. XXXVI.

Of the Goat-hair Curtains.

TO help this defect, as alſo to ſhelter the rich Curtains from weather, were made Curtains of Goats-hair, eleven in number; in breadth each one two yards, as was the breadth of other, but being one Curtain more than the other, they were two yards broader than the other, when they were all coupled together: Each Curtain was thirty cubits, or fifteen yards long, and conſequently a yard longer than thoſe ſpoken of before. Theſe were ſewed, ſix together on one piece, and five on another. Theſe two main pieces were linked together with fifty claſpes of braſs, as the other were with fifty of gold. But when theſe Curtains were laid upon the other over the Tabernacle, they were not ſo laid as theſe brazen loops, did light juſt upon the golden ones, over the vail, but three quarters of a yard more Weſtward, ſo that the five Curtains that went Weſt did reach to the ground, and half a Curtain to ſpare, *Exod.* 26. 12. The other ſix that lay Eaſt reacht to the end, covered the pillars whereon that vail hung, and they hung half a Curtain breadth, or a yard over the entrance. Their length of fifteen yards reacht half a yard lower on either ſide than the other Curtains did, and yet they came not to the ground by a quarter of a yard, ſo that the ſilver foundations were alwayes plain to be ſeen, every where but at the Weſt end.

Thus had the Tabernacle two coverings of Curtains; yet both theſe on the flat roof would not hold out rains and weather, wherefore there was made for the top a covering of Rams ſkins dyed red, ſignifying well the bloud of Chriſt the ſhelter of the Church.

Above that was alſo another covering of *Tahaſh* ſkins, a beaſt not perfectly known what he was, but well Engliſhed, a Badger, and gueſſed well becauſe of his during hide. Thus if you view this building erected, and thus covered, you ſee the ſilver foundation alwayes open to view. Half a yard above that hid only under one Curtain: all the ſide above that under two, and the top with four.

SECT.

SECT. XXXVII.

Of the moſt holy Place.

THe Prieſts entred into the Tabernacle at the Eaſt end of it, and ſo muſt we; where pace up ten yards forward, and you come to the vail which parted between the holy Place, and the moſt Holy of all. The holieſt place of all was filled and furniſhed before the vail was hung up, and ſo it ſhall be firſt handled. This place was five yards long, five yards high, and five yards broad; a perfect ſquare, the figure of firmneſs, herein fitly ſignifying Heaven.

In this place, at the Weſt end, ſtood the Ark of the Covenant of the Lord of all the World, *John* 3. 11. typifying Chriſt, by whom God is come into Covenant with *Gentiles* as well as *Jews*.

The Ark was made like a Cheſt, hollow, that it might receive things within it. It was a yard and a quarter long, and three quarters broad, and three quarters high, made of Shittim boards, and it was gilded both within and without, repreſenting Chriſts purity, both in inward thoughts and outward actions. It had no feet, but the bottom ſtood upon the ground, a figure of Chriſts abaſing himſelf upon the earth. On the outſide of the uppermoſt brink was made a golden Crown round about, repreſenting [ſay the *Jews*] the Crown of the Law, but moſt fitly, Chriſt Crowned with Glory. At each corner was ſtruck in, a ſtaple or ring of Gold, wherein was put two ſtaves of Shittim wood gilded over, to bear the Ark withall, which ſtaves were never to be taken out, but there to ſtay continually, teaching the Prieſts, as ſome ſay, to be ready preſt for their ſervice: but rather ſhadowing out Chriſts Deity, ſupporting his humanity, never to be parted from it. Now for the cover of this Cheſt, or Ark, it was made of pure Gold, beaten or formed to the juſt length and breadth of the Ark, that when it was laid on it touched the Golden Crown round about. At either end was made a Cherub, of the form of an Angel, like a Child, ſtanding bowed, with wings reaching over the Ark, ſo that the wings of one Cherub touched the wings of another. They were of Gold, beaten out of the ſame piece that the cover of the Ark was of. Their faces were one to another, and both toward to the cover of the Ark. This Cover both by the Old and New Teſta-

ment

ment is called, the Propitiatory, vulgarly in our English, the Mercy-seat. So called, because from hence God mercifully spake to his people. View this part well, and you see Christ fully.

First the two Cherubims bowed together the Mercy-seat. So all Angels to Christ.

Secondly, They looked each at other, but both toward the Mercy-seat. So both Testaments Old and New, look each at other, and both at Christ. So do the two Churches, of Jewes and Gentiles.

Thirdly, This covered the law: so doth Christ that it plead not against his people to condemne them.

Fourthly, God speakes to *Israel* from hence, so God by Christ to us, *Heb.* 1.2.

SECT. XXXVIII.

Of the holy place without the vaile.

THus was the *Sanctum Sanctorum*, or the most holy of all, for fabrick and furniture. To separate this from the holy place was hung up a vaile, of the same stuff and work that the curtains of the Tabernacle were: the hanging up of this vail was thus: Just under the golden clasps that linked the curtaines together, were set up foure pillars of shittim wood gilded over, upon foure Bases of silver, such as the planks stood upon, these make up the hundred peeces, or Talents spoken of before: The pillars stood a yard from each other, and the two outmost stood a yard from the walk; at the top of each pillar was fastned a golden hook, on the which the vaile hung, five yards broad, and five yards high; This vaile represented Christs flesh or humanity, celebrated by foure Evangelists, the foure Pillars that beare up that story.

This place without the vaile was ten yards long and five yards broad: Into this might the Priests come, and *Moses* the Prince by a speciall warrant. The furniture of this was, the Shewbread Table, the golden candlestick, and the gilded Altar.

SECT.

SECT. XXXIX.

The Table of Shewbread.

ON the Prieſts right hand, as he walked up this place was the Table of Shewbread, of this forme and matter, and for this end.

A Table frame was made two cubits long, and a cubit broad, and a cubit and a halfe high; the matter of it was *Shittim* wood all overlaid with Gold: Equal with the top of the frame was a curious wrought border of Gold, of a hand breadth; the higher edg equal with the top of the frame, and the border ſo broad below; on the higher edge of this border was ſet a golden Crowne, which went quite about the frame, and within this Crowne was the cover laid; At each corner or foot was faſtned a ſtaple or ring of Gold, cloſe by the lower edge of the Golden border. As the feet, ſo theſe rings were foure, wherein were put ſtaves of *Shittim* wood gilt with gold, to bear the Table.

Upon this Table were ſet twelve Cakes, or Loves reſembling the twelve Tribes, who had their daily bread from God. As on *Aarons* ſhoulders, ſix and ſix names of Tribes, ſo on this Table ſix and ſix Cakes, for the Tribes were ſet one upon another. Each Cake had in it two Omers, which meaſure was ſignificative. For ſo much Manna every *Iſraelite* gathered againſt the Sabbath in the Wilderneſs, *Exod.* 16. and on the Sabbath were theſe Cakes ſet on the Table, to put *Iſrael* in mind by the very meaſure and day of their ſuſtenance in the Wilderneſſe. Theſe Cakes were called the bread of faces, and the Table, the Table of faces, becauſe they were ſet before God continually; ſhewing that *Iſraels* proviſion was from and before God.

Under the loweſt Cake was * a golden diſh wherein that Cake lay and between every Cake was * a golden diſh: on the top of either row lay * a golden diſh whelmed downe; and upon that ſtood * a diſh of Gold with Frankincenſe in it. Theſe told *Iſrael* of Gods ſpecial providence toward every ſeveral Tribe.

* קערות
* כפות
* מנקיות
* קרשות

SECT. XL.

The Golden Candlestick.

OVer against this Table on the South side or on the left hand, stood the golden Candlestick of one massie piece: The forme of it was thus; The foot of it was Gold, from which there went up a shaft streight, which was the middle light; neere the foot was a golden dish wrought Almond wise, and a little above that a golden knot, and above that a golden flower. Then issued out two branches on either side one, which were carried bowed in equal ratet ill they might be brought up streight to be as high as the middle shaft out of which they proceeded. Upon either of these branches were wrought three golden Cups Almond-wise, that is, on sharp Scollop shell fashion, for ornament; above which was a golden knot or bosse, and above that a golden flower, and neare above that the socket wherein the light was to be set. Thus were these two loweſt branches: Above which, in the middle shaft was a golden bosse, and then out came two branches more in forme just like the other; above the comming out of which in the shaft was another knot or bosse, and out came two others like the former; from thence the shaft upward was decked with three golden Scollop cups or dishes, a knot and flower. Thus the head of all the branches stood in an equal height and distance. Here were seven golden Candlesticks representing the seven Spirits of the Messiah, spoken of *Esay* 11.23. and from thence by the *Talmudists* and *Apocalyptique*. The vaietie of sevens here might remember *Israel* of the seven dayes Creation. As the twelve Cakes represented the twelve Tribes, so the light of the candlestick set before them, signified the light of the Law whereby they were to be guided: And the lights alwaies standing here, as well as the Loaves there; tell *Israel* that they have as much need of this as of their daily sustenance.

SECT.

SECT. XLI.

The Altar of Incenſe.

BEtween the Candleſtick & the Table ſtood the Altar of Incenſe: fitly teaching that it is the incenſe of prayer that ſanctifies both our ſpiritual food ſignified by the light of the Candles, and our bodily food by loaves. This Altar was made of *Shittim* wood, overlaid with gold: It was a cubit long, as much broad, and two cubits high. At each corner it had a horne, made of the ſame peece with the corner poſt; Hornes, top and ſide, were all gilded with gold: On the end of the frame upward was ſet a * golden Crowne; at the foot of which Crowne, on either ſide were ſtruck two golden rings or ſtaples, in which were put two ſtaves of *Shittim* wood, overlaid with gold to bear this Altar withal. This Altar was ſet neere the vaile, juſt in the middeſt of the breadth of the roome [before the middeſt of the Ark which was within the vaile] diſtant from either wall two yards and a quarter. On the north ſide of it ſtood the Table, which being ſet length way to the wall, took up half a yard of the bredth of the houſe: ſo between it and the Altar was a Paſſage, or way a yard and qnarter broad. The Candleſtick was of the ſame breadth with his branches ſpred, that the Table was of length, and ſo was ſet over againſt it, ſhewing five inches between every ſocket, wanting one inch at the whole: This being ſet as farr from the wall as the outmoſt edg of the Table that ſtood on the other ſide of the houſe, afforded the ſame ſpace between the Altar and it, that the Table did. Thus was the furniture of this place called the Holy. Goe into it at the Eaſt end, and look juſt before you, and there is the vaile and golden Altar: on your right hand nigh the vail twelve loaves on a golden Table: on your left hand ſeven Lamps burning in ſeven golden Candleſticks made of one peece, by which you ſee golden ſnuffers and diſhes for the cleanſing of the Lamps morning and night. Look upon the walls on either ſide, and you ſee nothing but gold; over your head, and there you behold pictures of Cherubims curiouſly wrought in rich Curtaines: It is not fit every eye ſhould ſee ſo rich a roome: therefore to prevent this, the eaſt end had a hanging like the vaile within, of the ſame dimenſions, and of the ſame ma-

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terials wrought with needle. This was hung upon five Pillars of *Shittim* wood overlaid with gold, each Pillar was faſtned in a baſe of braſſe, and at the top had a golden hook on which the covering hung.

Queſt. Whether was the vaile hung within the Pillars or without?

Anſw. Without, ſo that it hid the Pillars from the view of the people, elſe had not the building been uniform, all the Timber of the houſe being hid with hangings, and this not. Thus was the Tabernacle made, with all the furniture of it; Now are wee to conſider the outmoſt part of it, or the Court of the people.

SECT. XLII.

Of the Court of the people.

THis Fabrick of the Tabernacle was incloſed with another Pale of curtains hanging round about it. On the South ſide of the houſe, twenty cubits diſtant from the houſe, were ſet a row of *Sihttim* Pillars, twenty in number: Each Pillar was ſet in a baſe of braſs diſtant from each other five cubits, counting from the middle of one pillar to another. So that the twenty made a length of an hundred cubits: in each Pillar was ſtruck a hook of ſilver, and each Pillar had a border of ſilver wrought about it. Thus were they on the ſouth ſide, juſt ſo were they on the North. At the Weſt end, 35. cubits from the houſe were ſet ten Pillars in the ſame manner and diſtance, making the breadth of the Court fifty cubits at either end, for juſt in the middle, the houſe took up ten cubits breadth: juſt ſo were the Pillars ſet at the Eaſt end, at the ſame diſtance from the houſe, and from one another. On the ſides upon the hookes of the Pillars were hangings faſtned, made of linnen well twiſted, of an hundred cubits in length and five in height; at the weſt end were the like, juſt halfe ſo long, & juſt ſo high: At the Eaſt end there was ſome difference, for that had three peeces to make it up. On either ſide of the entrance was a peece hung of fifteene cubits long, and of the ſame height: Juſt in the middle was a peece of twenty cubits long; of the ſame height with the other hangings, but of more rich ſtuffe; for whereas the other were made only of linnen,

linnen, this was of the ſame ſtuff that the rich curtaines were, curiouſly wrought with the needle. To faſten theſe hangings that they might not flie up in the lower end, there were cords faſtned to them and theſe cords tied to braſen Pins, which pins were faſtned in the ground, and ſo made all ſure. Thus were alſo the curtaines that covered the houſe, ſerved with pins of the ſame metall, with cords faſtned to them in like manner, to prevent the like inconvenience. So was the Court called the Court of the people, becauſe into this the people had entrance, as well as the Prieſts and Levites.

SECT. XLIII.

Of the Altar of burnt offerings.

IN the Court of the people ſtood the Altar of burnt ſacrifice up toward the Tabernacle, that the people might ſtand to behold the ſacrifice offered, with their faces toward the holy place; onely the Laver ſtood above the Altar between it and the Tabernacle.

This Altar was made of *Shittim* wood, five cubits or two yards and a halfe long, and as much broad, and one yard and a halfe high, thus made: Firſt a ſtrong frame like the frame of a Table of theſe dimenſions: The open places in the frame were made up with boards. All this bulk was overlaid with braſſe, at each corner was a horne made of the ſame wood and peece that each corner poſt was of. Thus ſtood it hollow, and within the hollow, juſt in the middle between bottom and top, was ſet a braſen grate, made in manner of a net, that the aſhes might fall through; upon this grate the fire burnt coutinually and never went out. At each corner of this grate was a braſen ring, which at each corner came through the Altar frame and hung out of the frame; in theſe rings were ſtaves of *Shittim* wood overlaid with braſs both, which made the frame, and the grate ſure together, and ſo were they alſo carried together.

To this Altar belonged divers appurtenances made of braſſe: As firſt braſen Pans, in which they carried forth the Aſhes of the Altar. As alſo braſen ſhovels to ſcrape the Aſhes together. Then braſen baſons wherein to take the blood of the ſacrifice: Braſen hooks, with which they turned the burning peeces into the fire if any part lay out, that ſo every part might be ſurely burnt. Laſtly, braſen

diſhes

dishes or Censors, in which the Priests took burning coles from the Altar to carry into the Holy place there to offer incense.

SECT. XLIV.

Of the Laver for water.

IN this Court also stood a vessell of brass, upon a foot or base of brasse, in which vessell water was kept for the Priests washing themselves, &c. The forme of this is not expressed in the Text, therefore we will look onely at the matter and the end. This vessell was made of brazen bright peeces, which the women used to look their faces in: and out of this piece water was taken when a suspected woman was to be tryed. The end why this was set so nigh the Atar was, that the Priests might wash themselves when they went about the service of the Tabernacle, and that they might wash some part of the sacrifices. This Laver fitly resembled the water of Baptisme that admits us to sacred Mysteries, and chiefely the blood of Christ that cleanseth us from all filthinesse of flesh and spirit.

SECT. XLV.

High Priests Garments.

כתונת תשנעת

NExt unto his flesh he had a coate wrought checker work, this reacht downe to his heels: such a coate as this each one of his sonnes had, *Exod.* 39. 37. This was made of fine linnen: and it was girded to him about his loynes, with a needle-wrought girdle, of divers colours.

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About this he put another coate, called the coate of the Ephod, because the Ephod, being put upon this did gird it. This coate was all of one stuff and colour, namely of fine yarn dyed purple. This coate he put not on after the ordinary fashion of putting on coats which were open before, but this he put on like a Surplesse over his head, for it had a hole in the top wherethrough he put his head, and this hole was edged about with an edging of the same stuffe

ſtuffe woven in, that the hole ſhould not rent. At the skirts of this coat, were made Pomegranates of linnen and wollen of divers colours, and Bells of gold, ſo that there were a Bell and a Pomegranate, a Bell and a Pomegranate, round about: This coat was not ſo long as the under coate, for then the Bells would have drawn on the ground, and would not have beene heard, which to have miſſed had beene death to *Aaron*: this repreſented to the Prieſts, that the ſound of the good doctrine, and fruit of good living, muſt allwayes be about them, as theſe Bells and Pomegranates: This coat alſo did fitly reſemble Chriſts humane nature. Firſt, as this was of one ſtuff without mixture, ſo that without corruption. Secondly, as this was put on after an extraordinary manner, ſo Chriſt put on humanity by an extraordinary conception and generation. Thirdly, as was the edge about the hole to keep it from renting, ſuch was the unſeparable union of Chriſts two natures. Fourthly, as were the Bells and Pomegranates, ſuch were his life and doctrin.

SECT. XLVI.

High Prieſts Ephod.

ABove this he put the Ephod, the materialls of which were fine yarne or threds dyed blew, and purple, and ſcarlet, and with every thred of theſe, was twiſted a thred of gold, fitly ſhewing the purity and holineſſe of the Prieſt in every action, as alſo moſt fitly reſembling the luſtre of the deity ſhining in each of Chriſts humane actions. אפוד

The word *Ephod*, doth generally ſignifie any thing that girdeth a man, ſo the word originally ſignifies. More particularly it betokens garments or other things uſed in divine ſervice: So *Samuel* miniſtred before *Eli* in a linnen Ephod, or a linnen coat girded to him. So *David* when he brought up the Ark to *Jeruſalem*, being deſirous to be as Prieſt-like as he might, he was cloathed with ſuch a garment, a linnen Ephod: So the abomination which *Gideon* made, *Judg.* 8. 27. is called an Ephod. Becauſe he made it to reſemble that Ephod which he had ſeen upon the High Prieſt at *Shiloh*. Moſt eſpecially the Ephod ſignifies the upmoſt garment of

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the High Prieſt when he ſerved at the Altar or Tabernacle. The forme of this was ſomewhat like the aprons which ſome workmen wear, tyed over their ſhoulders and covering their breaſt: Such was this, a rich peece of ſtuff, of the materials before named, the breadth of the Prieſts breaſt; at either ſide it had a ſhoulder peece of the ſame piece, which went over the Prieſts ſhoulders & were faſtned behind one to another: Before his breaſt the peece came downe to his paps, and there was the lower edge of it, upon which was woven a peece to gird it withal, of the ſame ſtuff and peece, ſo that it was girded over his paps or heart; whence *John* ſpeaketh, when he ſaith, he ſaw Chriſt girded about the Paps with a golden girdle, *Apoc.* 1. 13. Upon the ſhoulder peeces were two pretious ſtones ſet in ouches of gold, one on the one ſide and another on the other. The ſtones were שהם or Beryl, vulgarly Onyx, the ſtone which among the twelve belonged to *Joſeph.* In theſe two ſtones were ingraven the names of the twelve Tribes of *Iſrael*, ſix on one and ſix on another.

Thus when the Prieſt appeared before the Lord, he bare the charge of all *Iſrael* upon his ſhoulders: A full reſemblance of Chriſt.

Upon the ſhoulder peeces likewiſe were two boſſes of gold neer to theſe ſtones, unto which the gold chaines that tyed the Breaſt-plate to the Ephod, were made ſo faſt that they might not part one from another. Thus was the curious work of the Ephod, with its girdle and other appurtenances, a full ſignification of the preciouſneſſe and yet heavy charge of the Prieſthood.

SECT. XLVII.

The Breaſt-plate.

VPon the Ephod was the Breaſt-plate faſtned; it was called the Breaſt-plate of Judgement, becauſe from it God anſwered by *Urim* and *Thummim*, *Numb.* 27. 21. The materials of this were the ſame that the Ephods were, *viz.* Fine yarne or thread of various colours, and a thread of gold twiſted with each, which thread woven together, made as it were cloath of gold. This Breaſt-plate was of this cloath, of ſuch a peece, as when it was foulded double,

double, was a juſt ſquare of a ſpan every way: Thus as the beſt part of all the Tabernacle, *viz.* the moſt holy, was a perfect ſquare, ſo is the beſt peece of *Aarons* garments. This peece was double, becauſe of the weight of the ſtones in it, which required that it ſhould be ſtrong.

In this peece were twelve precious ſtones, ſet in foure rowes, three in a row, every ſtone bearing upon it the Name of a Tribe.

First, 1 *Reuben*, 2 *Simeon*, 3 *Levi*.
Second, 1 *Judah*, 2 *Iſſachar*, 3 *Zabulun*.
Third, 1 *Dan*, 2 *Naphthali*, 3 *Gad*.
Fourth, 1 *Aſher*, 2 *Joſeph*, 3 *Benjamin*.

SECT. XLVIII.

Of the Urim and Thummim.

THat *Urim and Thummim* ſhould be nothing but the name *Jehovah* written & put into the Breaſt-plate, as ſome have held, ſavours more of exorciſme then a devine Oracle.

Or that the luſtre, or dimneſs of the twelve ſtones ſhould be the Oracle, as others, is as ſtrange a fancy as the former, if we conſider the particulars of Anſwers that have beene given: As among others, that of *Davids*, Whither ſhall I goe? the Urim anſwered to Hebron.

This impoſſibility others having eſpyed, have averted that the Urim conſiſted of the names of *Abraham*, *Iſaac*, and *Jacob*, and the Twelve Tribes, and that when a queſtion was asked, the letters that ſerved to give the anſwer, either roſe up above the others, or elſe met ſtrangely together, and made words to give an anſwer. But if the letter *Teth* were to be ſpelled in the anſwer, where was it to be had?

Leaving then theſe and other conjectures, let us ſee what light the Scripture will give us concerning theſe things.

First, *Urim* and *Thummim* were not two things, but one and the ſame thing, and for this reaſon, they are called ſometime by a ſingle name, *Num.* 27. 21. 1 *Sam.* 28. 6. &c.

Secondly, the ſtones in the High Prieſts breaſt-plate, are called the *Urim* and *Thummim*, Exod. 28. 30.

Thirdly, when God anſwered by *Urim* and *Thummim*, the

anſwer was not given by any appearance in the ſtones: but by the mouth of the Prieſt, *Num.* 27. 21.

Fourthly, the Prieſt when he was to receive his anſwer, was to have the Ephod on, 1 *Sam.* 23. 9.

Laſtly, the Prieſt when he was to receive an anſwer, ſtood before the Arke, *Judg.* 20. 27, 28.

The manner then of inquiring of the Lord by *Urim* and *Thummim* was thus.

The things to be inquired of muſt be of weight and generality; for the ſtones repreſented the Judgment of all the people, *Exod.* 28. 30. therefore the inquiry by them muſt concern the general: Such was the general queſtion at *Shiloh*, *Judg.* 1. 2. *Who ſhall firſt ſet upon the Canaanites?* Such was that of all *Iſrael*: *Shall I go up againſt my Brother* Benjamin? *Judg.* 20. 23. and divers others.

When ſuch a ſcruple was to be reſolved, it was told to the High Prieſt what he ſhould ask; So did *David* wiſh *Abimelech* the High Prieſt at *Nob* to enquire whether his journey ſhould proſper, 1. *Sam.* 22. 10. So did the *Danites* to the fained Idolatours High Prieſt, *Judg* 18. 5. The Prieſt knowing what to aske, put on the Ephod and Breaſt-plate, which hung unſeparably at it. This doe *Davids* words meane, when he ſaith to *Abiathar* the Prieſt, Bring hither the Ephod, 1. *Sam* 23. 9. And for this it was that *Abiathar* made ſure of the Ephod, when he fled from bleeding *Nob*. 1 *Sam.* 23. 6. Without the ſtones on his breaſt, the Prieſt enquired not: for the ſtones repreſented *Iſrael*, and when the Prieſt brought them before the Lord, he brought as it were *Iſrael* and their matters before him. To goe without theſe was to goe without his arrand. If *Sauls* conſcience could have told him of no other cauſe why God would not anſwer him, as it might many, yet he might ſee this to be one reaſon undoubted, viz. Becauſe though he had the Arke neare him, yet had he neither High Prieſt nor Ephod; and ſeeing his croſs in this that he could not be anſwered his conſcience might tel him what he did when he ſlew the Prieſts of the Lord. When the Prieſt knew what to enquire about, and had put on theſe habiliments, he went and ſtood before the Arke of the Lord, and enquired about the matter, and the Lord anſwered him from off the Propitiatory from between the Cherubims, and ſo the Prieſt anſwered the People: Now there was ſome difference in the Prieſts manner of inquiring, according to the ſcituation of the

Arke,

Arke, when the Tabernacle was up, the Prieſt went into the holy Place, and ſtood cloſe by the vaile which parted the holy from the moſt holy, and there inquired, and God from between the Cherubims which were within the vaile, gave him an anſwer.

But when the Tabernacle was downe, or the Arke diſtant from the Tabernacle, travelling up and downe, then did the Prieſt in his Robes ſtand before the Ark, as it ſtood covered with the curtaines, and enquired, and the anſwer was given him, in behalfe of *Iſrael* whom God ſaw on his breaſt: For this reaſon the ſtones, for whoſe ſakes the *perfect light* of reſolution was given, are called the *perfect light* or *Urim* and *Thummim*, and the anſwer given from the prieſts mouth, is called the anſwer by *Urim* and *Thummim*.

David once enquired of the Prieſt, having the Ephod, but wanting the Arke, and God anſwered him, and ſhewed him that God was not bound to meanes. On the contrary *Saul* once enquired of the Arke, wanting the Ephod, and God anſwered him not, ſhewing him how God honoured his Prieſts whom *Saul* had diſhonoured, even to the Sword.

Thus have we ſeene the Breaſt-plates forme, richneſſe and glory. Forme, foureſquare a ſpan every way: the richneſſe, it was ſet with twelve precious ſtones: the Glory that for the ſake of theſe ſtones, that is, for their ſakes whoſe names theſe ſtones bare, God revealed ſecrets to his people. See this breaſt-plate faſtned to the Ephod, and you ſee *Aaron* the High Prieſt arrayed in his glorious garments. At each corner of the breaſt-plate, was a golden ring faſtned. On the upper ſide of the piece, juſt upon the edge, was layd a little golden chaine, which ran like an edging lace upon the edg, and was brought through the two rings which were at either corner one, and the ends of the chaines were made faſt to boſſes or loops of gold which were on the ſhoulder peeces of the Ephod by the Onyx ſtones; At the lower edge of the breaſt-plate was an edging chaine, carried juſt in the ſame manner that the other was through two gold rings, and the chaines tyed to the enbroidered girdle of the Ephod, as the other were to the ſhoulder peeces. Breaſt-plate and Ephod might not be parted, no more then might the Staves and Arke.

SECT.

SECT. XLIX.

The erection of the Tabernacle.

IN the yeare of the World two thousand five hundred and fourteene, which was the second yeare current of *Israels* departure out of Ægypt, in the moneth *Abib*, or the first moneth *Stilo novo*, in the first day of the moneth, *Moses* set up the Sanctuary under mount *Sinai*, and this was the manner of his setting it up.

Hee laid the silver foundations in their rankes, and in them he set up the plankes and strengthened them with the five barrs, linking them also together at the top with a golden hasp. He set up the foure pillars in the house whereon to hang the vaile, and the five pillars at the East end whereon to hang that vaile also. He set the Ark in the most holy place, hanging up the vail before it. In the holy place he set the Table and Shew-bread on the North side, and the Candlestick on the South, and the Altar of perfume, just in the middle betwixt them: And at the East end he hung up the vaile to keepe these things from vulgar eyes.

The Altar and Laver he set up before the entrance, and incompassed them, and the Tabernacle it selfe with a pale of hangings round about.

Thus was the Sanctuary, erected, and was lovely to them that beheld it, being the glory and the strength of *Israel*. Then did the cloud of glory flit from off the Tent of *Moses*, and lighted upon the Sanctuary, and dwelt there more gloriously then on the other.

And thus endeth Exodus *in a cloud, under which we are to look for a more perfect Tabernacle, not made with hands, nor of this building, in which the God-head should dwell bodily.*

FINIS.